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DIVINITY.

DAVID BLESSING HIS HOUSEHOLD :

A Sermon ;

BY THE REV. RICHARD TREFFRY.

(Concluded from page 209.)

HAVING considered in what respects a man may bless his household, we now,

II. Inquire into the motives that should urge him to such a procedure.

1. He should do it for his own sake.

Every man is supposed to love himself. This is an assumed principle : it requires no proof, and admits of no controversy, "for no man ever yet hated his own flesh." Under the influence, therefore, of self-love, every man is bound to seek to support the credit of his own character, and to secure his own personal welfare. But he who neglects his family, ruins his reputation, and throws insuperable obstacles in the way of his happiness. Family relations are the most sacred and inviolable that exist upon earth ; and to neglect the duties that spring from these relations, is a great outrage on the rights of society. Not to do good, is to do harm : negative goodness is positive wickedness. He who affords his domestics no virtuous example, communicates to them no instruction, regulates them by no government, and offers for them no prayers, violates every religious and moral principle, and subjects himself to all that deep and lasting reproach which is the never-failing concomitant of crime. If he that provides not for his own family the common necessities of life is worse than an infidel, is not he that withholds from them the means of salvation worse than a fiend ? Can any thing be more dishonourable to a man's character ? Has he a wife ? Then, by his own voluntary pledge, he is obligated to love her, to comfort her, to cherish her, and to keep her in sickness and in health ;—and by the authority of his Maker, he is bound to love his wife as his own flesh, and even as Christ loved the church. But he who neglects family religion habituates himself to the practical violation of all these solemn and deliberate pledges and requisitions. Has he children ? These, under God, are indebted to him for existence : through him they were introduced into a world of snares and temptations, pregnant with danger to their immortal souls. How inexpressibly

tender, but awfully responsible, is the relation that subsists between a parent and a child ! and how disgraceful to harden the heart and steel the conscience against all the duties that necessarily result from such a relation ! Nor is the conduct of him who neglects to bless his household less inimical to his happiness than ruinous to his reputation. "The voice of rejoicing and salvation is in the tabernacles of the righteous ;" but in the tabernacles of the ungodly are the noise of tumult, the strife of tongues, the bread of deceit, the wine of violence, the lust of uncleanness, the leaven of malice, and "the curse of the Lord." And can such be the habitations of peace ? Personal happiness can be obtained only in the discharge of personal duties. "Oh, that thou hadst hearkened to my commandments ! then had thy peace been as a river."—"If ye know these things, happy are ye if ye do them."—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." "Blessed are they that do his commandments." He, therefore, who expects happiness, while neglecting to comply with the plainest and most positive requisitions of revelation, holds a lie in his right hand, and sports himself with his own deceivings.

2. Every man should seek to bless his household for their sakes. "Thou shalt love thy neighbour as thyself." This is an imperative and universal rule of action. You are no strangers to the principle by which it is regulated. The pulse of self-love beats strongly in your bosoms, and you know what you are ready to do, under its instructive influence. This then is to be your monitor, to instruct you what you must do for others, and especially for your families. All that a householder can do to promote the welfare of his domestics, that he is bound to do : moral power uniformly gives birth to moral obligation. *Can* he be instrumental in blessing his household ? Who can doubt of this ? "Abraham," saith God, "shall become a great nation ; and all the nations of the earth shall be blessed in him : for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him,"—Gen. xviii, 18, 19. Here Abraham's duteous conduct towards his children and household is considered as the cause of their piety towards God. "He *will* command his children, and they *shall* keep the way of the Lord, to do justice and judgment." How encouraging is the example of Abraham ! and how much the welfare of children depends upon the duty of parents ! "Train up a child in the way he should go, and when he is old he will not depart from it." And does it not delight your hearts to think that you may be the honoured instruments of making your households happy ? of spreading the savour of the knowledge of Christ through your dwellings ? of calling

down blessings upon all your circles of beloved objects ? and of training up your rising charge for an endless state of glory ?— But let it never escape your recollection, that all the inmates of your dwellings, all the members of your households, are heirs of immortality ; and that ere long they will be “either with the damned cast out, or numbered with the blest.” “And what will parents,” saith Tillotson, “be able to say to God at the day of judgment, for all their neglects of their children, in matters of *instruction*, and *example*, and *restraint* from evil ? How will it make your ears to tingle when God shall arise terribly to judgment, and say to you, Behold ! the children which I have given you : they were ignorant, and you instructed them not : they made themselves vile, and you restrained them not. Why did you not teach them at home, and bring them to the public ordinances and worship of God, and train them up to the exercise of piety and devotion ? But you did not only neglect to give them good instruction, but you gave them bad example ; and, lo ! they have followed you to hell, to be an addition to your torment there. Unhappy wretches ! that have thus neglected, and by your neglect destroyed, those whose happiness by so many bonds of affection you were obliged to procure. Behold ! the books are now open, and there is not one prayer upon record that ever you put up for your children : there is no memorial, no, not so much as of one hour that was ever seriously spent to train them to a sense of God, and a knowledge of their duty. But on the contrary, it appears that you have many ways contrived their misery, and contributed to their ruin, and helped forward their damnation. How could you be thus unnatural ? How could you thus hate your own flesh, and hate your own souls ? How much better had it been for them, and how much better for you, that they had never been born ?”

3. Every man should seek to bless his household for the sake of society. The world, morally considered, presents a most melancholy picture. Abroad, superstition, idolatry, and vice in all its multiform and execrable shapes, hold their unmolested reign ; and at home, boundless ambition, insatiate avarice, insufferable pride, and hardened infidelity, with every sensual, lewd, and vicious enormity, pollute the mass of society. Much indeed has been recently done to meliorate the moral condition of the world. An era of benevolence has commenced. Schools, for the salvation of youth from ignorance and vice, have been established. Bibles, by millions, and in almost all languages, have been put into circulation. Missionaries, charged with the ministry of reconciliation, have gone to the farthest verge of this green earth. Tracts, on all subjects connected with Christian theology, have been widely and industriously disseminated. But useful and laudable as all these efforts most certainly are, it yet remains for us

to do something more in our families. We should begin at home, and make our houses nurseries for religion ; we should travail in birth for the souls of all our domestics ; and

“ Try every art, reprove each dull delay,
Allure to brighter worlds, and lead the way.”

What a monstrous incongruity for a man to show an excess of zeal in subscribing his property for the erection of temples for the worship of Almighty God, and yet to permit his own house, over which he has the sole dominion, to remain without an altar, a priest, or a sacrifice !—to offer up fervent prayers for the conversion of heathens, and yet suffer his own children to remain unconverted ! Families are plantations divinely established to be seminaries for religion. “ God setteth the solitary in families,” Ps. lxxviii, 6. Marriage is his ordinance : his will is that single persons should come together, be united in the bond of matrimony, “ for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name :” and the design of this institution and relation is that a godly seed might be produced. “ The Lord,” saith Malachi, “ hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet is she thy companion, and the wife of thy covenant. And did he not make one ? Yet had he the residue of the spirit. And wherefore one ? That he might seek a godly seed,” Mal. ii, 14, 15. Hence marriage was instituted, not merely that there might be a descent of human beings, but that religion might be transmitted from age to age, and piety perpetuated through all generations : and the most effectual way of benefiting the world, and promoting the welfare of society is by the establishment of family religion. The world is composed of families, as the ocean is of drops ; and to change the condition of the whole, we must begin with the component parts of which that whole is composed. He who blesses his household contributes personally, in his proportion, to the happiness of the world ; his children, emulating his example, and treading in his steps, rise up, and call him blessed ; and in process of time they themselves become the fathers and the heads of families ;—and thus religion, like a hereditary patrimony, is transmitted from one generation to another. Let no man think that this is merely an ideal picture, or an unfounded expectation : it is the doctrine of revelation. “ The Lord,” saith the Psalmist, “ established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children : that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments,” Ps. lxxviii, 5, 6. Oh, how much does the welfare

of the world depend upon the heads of families ! They may cast their bread upon the waters, and find it after many days. They may sow the seed, which in succession may produce a thousand harvests. They may raise up a godly seed, a noble, a legitimate offspring, who shall honourably fill important stations in society, and shine as the lights of the world, in the midst of a crooked and perverse nation ; or they may, by neglecting to bless their households, induce them to sin by their example, and not only contribute, with fiend-like dispositions, to their individual ruin, but lay the foundation for infinite mischief and misery in the world ; swell the enormous mass of moral contagion upon earth ; perpetuate the existence of crime ; and act a more mischievous part than the madman who casts around him " firebrands, arrows, and death."

4. Every man should seek to bless his household for the Lord's sake. " The Lord hath made all things for himself," Prov. xvi, 4. He is the author and end of all beings. " For of him, and through him, and to him, are all things," Rom. xi, 36. The members of your households are all God's offspring. His fiat gave them birth ; his providence feeds, sustains, and defends them ; his Son died for their sins, his Spirit strives with their souls, his ministers warn them of their dangers, his gospel encourages their hopes, his judgments awaken their fears, his church invites them to her arms, and his heaven is prepared for their reception : and because God does so much for your households, it cannot be unreasonable for him to expect much from them. Much of love, and reverence, and homage, and obedience, and adoration ; yea, a revenue of glory. Oh, for the Lord's sake, help them to accomplish this noble purpose, to fulfil this high vocation ! that " one may say, I am the Lord's ; and another call himself by the name of Jacob ; and another subscribe with his hand unto the Lord, and surname himself by the name of Israel ;" until all the inmates of your habitations join themselves unto the Lord, in a perpetual covenant that shall not be forgotten : and remember, you are bound to do this, by virtue of your relation to your household. " Every head of a family has so much of the power of God lodged in him, that it is treachery and falsehood to the great Ruler of the world, to let his authority wherewith he has invested him be neglected, and slighted, and trampled upon, or not executed, and put forth to the uttermost, for the ends for which he hath so seated it." Hence good men have been jealous lest God should be dishonoured by their families. Job, after his sons had been feasting, sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all ;—for Job said, " It may be that my sons have sinned, and cursed God in their hearts : thus did Job continually," Job i, 5. Of Moses it is said

that he "was faithful in all his house ;" which refers no less to his family than to his nation : and his illustrious servant and successor, profiting by his example, records his resolution in these memorable words :—"As for me and my house, we will serve the Lord." Let us copy the example of these holy men, and "be followers of them, who through faith and patience inherit the promises."

In conclusion, suffer me to make my appeal to you who are fathers, masters, and heads of families. Do you bless your households ? Are they households of faith, and families of God ? Is the Lord worshipped, and are his sabbaths honoured and hallowed, and his testimonies kept, by your domestics ? Are your houses regulated, your children instructed, your servants governed, and all your affairs managed in the fear of the Lord ? Perhaps you are seeking to excuse yourselves by the multiplicity of your avocations, which swallow up all your time. But is family religion no part of your avocation ? Is the whole of your duty comprised in buying and selling, and getting gain ? Does the homage which you pay to Mammon supersede the necessity of devotion to God ? Has the Being to whom you owe your all, left it optional with you whether you worship him in your families or not ? No ; it must be a duty, and a duty of universal and indispensable importance, since Abraham, Moses, Job, Joshua, David, Cornelius, and all the excellent of the earth, have conscientiously practised it. Nay, the very pagans had their *Lares* and *Penates*, household gods ; the former of which was supposed to preside over house-keeping, the servants in families, and domestic affairs ; and the latter were deemed the protectors of the masters of families, their wives, and their children. Laban also had his household gods, which Rachel stole from him ; and Micah had an idol, and a domestic priest to manage its worship : and may you not infer from all this that duty binds you to worship God in *your* families ? You may have your worldly business. So had David : he was a king, and governed a kingdom, and ruled over a great people, that could not be numbered or counted for multitude ; and his avocations were highly important, and amazingly diversified ; yet he returned to bless his household.

But you are perhaps ready to say, "Had I David's abilities, I also would bless my household." But will you do nothing because you cannot do every thing ? "If any man minister," said the apostle, "let him do it as of the ability which God giveth." This applies to any office of kindness for the good of others : your personal ability is the rule of your duty : you *can* do all that God requireth, though you *cannot* perhaps do all that David did. But remember, God often blesses the weakest instruments, and crowns with success the feeblest efforts ; for the excellency of the power is of God, and not of us. Arise, therefore, and be

doing, and the Lord be with you ! Do his work, seek his blessing, and be confidently assured that your labour shall not be in vain in the Lord.

But you probably anticipate opposition in attempting to establish the worship of God in your families. And had David no opposition ? Did all the members of his household approve of his devotions ? Did his wife applaud him ? Was she pleased to behold the expressions of his fervent zeal for God ? No : she eyed him with a scowl of contempt ; and accosted him in a strain of insulting and sarcastic impiety : " How glorious was the king of Israel to-day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself ! " Such was the impudent and irritating language in which David was addressed, when he was returning to bless his household. And what if you meet with similar treatment ? Marvel not at it. The godless spirit of Michal has lived in many a wife since the days of David, and obloquy as foul and taunting has been cast on many a saint, in the discharge of his duty. But heed it not : the voice of duty must never be silenced by the tongue of slander ; nor the salvation of a family from the eternal torments of the damned, ever be sacrificed to a sneer of contempt, or even a whole volley of rank abuse. " Fear not, therefore, the reproach of men, neither be afraid of their revilings. " Remember how much more easy it is to bear insults in the discharge of duty than the curse of God for the neglect of duty ; and there is no alternative. The curse of the Lord is already in the house of the wicked ; and the effects of this curse will be terribly realized, when God will pour out his fury upon the heathen that know him not, and upon the families that call not upon his name : a fury that will " come forth like fire, and burn that none can quench it ; " and when the wicked will be as " stubble before the wind, and as the chaff that the storm carrieth away. " Oh, ye heads of families ! flee from the wrath to come,—secure your own personal salvation by faith in Jesus ; and then for the sake of your wives, of your children, and of your servants, hold not your peace ; restrain not your prayers, suspend not your entreaties, until they also shall " obtain like precious faith with you, through the righteousness of God and our Saviour Jesus Christ ! " He who invites you to return to him is waiting to pardon your past neglects, to save you from all your sins, and to qualify you for the discharge of every religious and moral duty : and while you are admonished to govern your families in the fear of God, and to train up your children in the instruction and discipline of the Lord, you have the encouraging assurance that your labour shall not be in vain. In answer to the prayer of faith, and in connexion with your pious exertions, God will " pour his Spirit upon your seed, and his blessing upon

your offspring:" for the promise of the Holy Ghost, in his quickening, renewing, and comforting energy, "is unto you, and to your children, and to them that are afar off; and to as many as the Lord our God shall call, by the word of truth, the gospel of our salvation. Amen.

BIOGRAPHY.

A SHORT ACCOUNT OF THE LATE MRS. SARAH SCHUYLER.

To the Editors of the Methodist Magazine.

I SEND the following for your inspection. If you think proper to give it a place in your Magazine, it may precede the very interesting account of Mrs. Suckley, which I shall forward to you soon. CATHERINE GARRETTSON.

ONE and twenty years have already expired since Mrs. Sarah Schuyler, sister of the late lamented Mrs. Suckley, made her triumphant entry into the paradise of God. While she lived, she was a burning and shining light in the Methodist church, in which she was enlightened, and in which she died. She was the second daughter of John Rutcen, Esq., of Rhinebeck, state of New-York, and Phebe Sands. Her father dying while she was yet an infant, left her and her sister Catherine joint heirs to a large and valuable estate. She was married at the age of eighteen, to a son of General Schuyler, by whom she became the mother of seven children, five of whom survived her: two are since numbered with the dead, and three remain alive. May they be spared to tread in the footsteps of their excellent mother, who, while living, with the most ardent devotion, again and again commended them to the favour and guidance of her Saviour God, through whose infinite atonement alone she received remission of sins,—and earnestly and daily besought the same blessing for them. In her diary, which now lies before me, she writes:—

"I was much engaged this morning in prayer with my dear children. I had a sweet assurance that Jesus owned me, and was enabled to ask with great confidence their eternal salvation. Gracious Father! reveal thyself to them, that they may know they are thy children, by the forgiveness of sins, through faith in the atoning blood of thy Son, our Saviour Jesus Christ."

The last writing in her diary, not long before she bid her last farewell to all that was dear to her on earth, speaks thus:—

"Great is the mystery of godliness, and great the happiness to know Christ in us the hope of glory—to know God, our Friend, our Father—reconciled through the Redeemer. 'Tis the great channel of all the comforts of religion, and conveys that sweet peace to the soul which surpasses all human understanding. When the mind is convinced of its utter inability to perform works deserving of salvation,

and the Holy Spirit points it to the Fountain opened in the house of David for sin and uncleanness, the anxious soul, weary of its burthen, ventures by faith on the blessed Jesus : he, gracious and merciful, will not turn aside from the work he came to accomplish ; but, with the compassion of a Saviour, says, ‘ Son, daughter, be of good cheer—thy sins are forgiven thee.’ The load falls, the guilt is removed, and the glad soul, with grateful tongue, sings praises to redeeming love. Blessed be the Lord!—this I have known, and I do now know that Jesus hath power on earth to forgive sins.”

[The following pages were written in 1806, and were designed to accompany the publication of Mrs. Schuyler’s diary. This was afterwards given up, though much against the wishes of those of her friends who had perused its valuable contents. It may possibly, however, in some future day, be laid before the public.]

EVERY lover of God, of simplicity, and maternal affection, will doubtless be edified in the contemplation of the Christian virtues which shone so conspicuously in Mrs. Schuyler, a sketch of whose life and death is here attempted to be drawn. I have had sweet converse with her here, and my spirit, I trust, will be united with hers eternally. In a course of many years I never saw her with indifference, or parted from her without regret. Her ease and vivacity made her company always desirable : added to this, her good sense and pleasing address rendered her always new and always agreeable. She saw the hand of God in every providence, and experienced the most lively sensations of gratitude for every favour. This gave a zest to all her enjoyments, and made her whole life a sacrifice of praise and thanksgiving. As in conversation, so in prayer she was eminently gifted. As her heart was a stranger to guile, she knew not how to think ill of any one,—but had a peculiar pleasure in contemplating the brightest side of every character. Love was written legibly in all her looks, words, and actions.

Twelve years she professed and adorned the Christian character : about three years previous to her death, the work of grace was greatly deepened in her soul. Those that were present well remember the circumstance. It was at a classmeeting in Rhinebeck. She was herself in prayer ; her mind was greatly elevated ; she rose ; she soared aloft as on eagles’ wings ; the heavens were bowed ; the Lord heard the petition he had himself inspired, and she sunk in speechless ecstasy on the seat of the chair where she was kneeling, filled with sacred “awe which dares not move, and all that silent heaven of love.” From this time her growth was rapid. Scarcely ever did I see her afterwards but she would speak of the peace, the deep tranquillity of her soul. She was not without her trials, but Jesus was with her in every adverse storm. Often, with tears streaming from her eyes, she would

speak of the fiery darts Satan hurled at her, and of God her Saviour, who raised up a standard against him. The day before she breathed her last, she said to me, "What have I passed through the last three years!—But I have no business to look back." No, dear saint—your trials were drawing to a close: the enemy was already bound, and had no power to inject a single thought to grieve or wound you more.

She made it a rule to bear her testimony for Jesus, wherever there was an opening, in all company. In love-feast she simply and sincerely spoke the present effusions of her heart, esteeming it an honour and privilege to witness to the sacred truths of experimental religion. God did eminently own and bless her on these occasions, to the edification of listening hundreds. But it is finished!—We shall hear the pleasing sound no more!—Thou art exalted from the militant to the triumphant church, and hast already begun the song of praise to Jesus, which shall never, never end.

In domestic life Sarah Schuyler was a pattern of patience and piety, cheerfulness and love. Her husband and children were her circle of delight: in their society she knew no weariness or languor. As a child she was every thing parents could ask—ever attentive, respectful, and solicitous for their comfort. She showed herself an affectionate friend, a companion, a counselor. In her little diary she speaks of her sister; and no two friends could be more united in affection—never were sisters more one, and, united in Jesus, they will be one for ever.

January 7th, 1805. We had a love-feast at this place. Mrs. Schuyler was with us. It was a glorious meeting. God was there! Great was our rejoicing. The showers of grace were abundant. Dear sister Schuyler's cup did overflow. It was the last new year she ever celebrated, and it was the happiest. Her health had begun to decline some time before, and it became daily more visible. The last time she was in my house I painfully remember. She was languid, and low in health. That spirit and cheerfulness for which she was so remarkable, and which formed such a striking feature in her character, was all gone. She said she had come to be comforted; and, addressing herself to Mr. Garrettson, reminded him how often he had been a blessing to her.

Her dejection was great. Health and spirits both sunk together. She lay down or sat in the easy chair most of the time she was with us; and early after dinner I accompanied her to her carriage, little thinking she would never again enter those doors she had so often gladdened by her presence. Shortly after, she went to New-York: a physician of skill was called; but all would not avail. A blood-vessel broke, and death was suddenly

brought in full view. She prepared her worldly concerns with composure, and waited the event of unerring wisdom.

Hearing how very ill she was, I hastened to the city. I found her much altered, and greatly reduced, though better than she had been. Being from home, and absent from her dear little children, I knew was painfully felt by her. I felt a confidence she would once more see her native place, and was permitted to speak of her return in such a manner as was made a great comfort to her. Indeed my sanguine heart led me to hope against hope, that God would restore her to the prayers of his people. But alas ! the die was cast, and this precious loan was soon to be resumed. In about five weeks after I saw her in New-York, she returned to the country. I went early to see her after her arrival. I flattered myself she looked better. There was a composure, a serenity in her whole appearance, that outward things had no power to disturb. Her peace was like a river.

She expressed great satisfaction that the Lord had permitted her return. Her heart was full of gratitude. She was now in the last stage of a consumption—one day a little better, and another worse—still patient, calmly resigned. It appeared as if her work for both worlds was accomplished, and she had nothing to do but to die. Parting was a subject too tender, too interesting for her feeling heart to dwell upon—she rarely spoke of it. She lamented with tears that she could no longer pray with her dear children. Her voice had become so weak that every exertion was painful. But if ever parent was faithful to that important duty, it was the subject of these few pages : this her children, and the inmates of her dwelling, well know. And shall those fervent reiterated petitions be lost ? God Almighty forbid ! The Lord in great mercy fulfil her requests, and, though dead, may her life and example yet speak to their hearts.

I paid her many visits during her last confinement, and found her always calm and peaceful. The last time I saw her alive was Wednesday noon. I found her greatly changed in her appearance, for the worse. However there was more life and animation than usual. Two of our preachers accompanied me to her chamber. She said the Lord Jesus was with her continually—she scarce dared to look up ; that whenever she did, she was so filled with divine love, it was too much for her weak frame. “I often think,” said she, “how sweetly my bones will rest when I get to heaven.” At her request one of our brethren went to prayer,—and when he had finished, she said, “I thank God, I am a Methodist. Who would be without such prayers ?”

When they had left the room she told me the Lord had gloriously manifested himself to her, when surrounded by her children and friends the last Sunday ; and that she had been constantly blessed ever since. I asked her if she had ever received so great a bless-

ing before. "Yes," said she, "once before ; but that was sanctification." I was rejoiced to hear her so decided, for she had held the blessing doubtfully till now ;—and these were some of the last words I heard drop from her lips. Her sister (Mrs. Suckley) had previously given me the following account of the *visitation above*, which I copy from her letter :—

"My dear friend—It was a pleasure to be with my dear Sally last night. She spoke of the peace, perfect peace, she enjoyed daily in this sickness ; but no elevation. We were sitting with her last evening, when she broke out—'Eternal glory ! oh, eternal glory ! When I was consorted to God, I felt as if I was in the air : I feel so now—I feel as if I could fly. Away with doctors ! 'Tis nothing to die—to feel as I do now.' We were all in tears. I said, 'God is faithful : he fulfils his promises to you.' Her triumph continued some time, to the joy and astonishment of us all. Mr. Schuyler was at her side, with her dear hand in his—whom she exhorted in a most solemn manner, adding, 'I am happy—you do not know how happy I am. I am weak, but oh ! how glorious this is !' She said much more, of which I have no distinct recollection, being myself so filled with joy and gratitude.—She requested papa to pray ; after which we parted, leaving her in a heavenly frame of mind. Something like *this* I have been looking for daily ; and yesterday morning I said, 'Well, if I see no ecstasy, I will still trust in the Lord.' But soon were my desires accomplished in a most glorious manner.

"I went over this morning early, and found her in the enjoyment of an indescribable peace—full of glory and immortality. She said, 'Catherine, I waked in the night, and felt the same as in the evening, and I feel it still—I enjoy the same all the while.' She spoke of her children—'My sweet children !' But there was that in her manner which said, 'I have not a care in the world. I feel to-day, my dear Catherine, as if I had been in some region of pure delight.' My dear, dear, precious Sally !—Much, very much, I love to praise God for my dear Sally. Yours, sincerely,

CATHERINE SUCKLEY.

"Rhinebeck, Monday."

This letter was quickly followed by another, dated Thursday morning.

"My dear friend—The mortal scene is over ! My dear, dear —— is clothed with immortality. This morning, between six and seven, my —— made her glorious exit through redeeming grace. Much mercy is mixed in this severe dispensation, and we are supported.—She was sensible to the last. The approaches of death for a while were somewhat distressing, but the closing part very gentle.

"C. SUCKLEY."

In her last moments she sent for her domestics, and gave them her dying injunctions in these words : "Be kind to my children ; be honest, and love God above all things." Looking at her step-father she said, "You have been a parent to me—be a father to my children." To her afflicted mother she said, "Weep not,

mamma, for me : I am going to glory—glory !” Mr. Schuyler said something of her being raised again. She replied, “ Yes, in the resurrection.” She requested her two youngest sisters to pray—pray. Ah ! may these dying words sound in their ears till they can unite their voices with hers in hallelujahs to redemption’s God. To her dear Catherine she gave a look of love, barely pronouncing her name. Her nurse inquiring if there was any gloom on her mind, she replied, “ No : I see nothing but heaven and eternal glory !”—and soon after breathed her last.

Thus lived and thus died Mrs. Sarah Schuyler, at the interesting age of thirty-five, on the 24th of October, 1805. I feel I have very lamely performed the office friendship demanded ;—but I know, though I have only given an imperfect sketch of the holy life and conversation of the dear original, yet even that has been attended with a blessing to my own soul—particularly the first letter inserted. Scarcely had I finished *the copy*, when such a sense of the happiness of Sarah Schuyler rested on my soul that I was constrained to fall on my knees, and give glory to God for the blessedness she was exalted to. I felt also a lively hope I should soon partake with her the fruition of those joys I at that moment had such lively anticipations of. Yes, she is happy—eminently happy : not a shadow of doubt ever rested on my mind to the contrary.

I have lost in her a friend whose worth I knew how to prize ; for the Lord had united our hearts, and made us mutual blessings. One peculiar season I well remember—it was about nine years ago. She paid me a visit. We were alone in my little cottage parlour ; and scarcely were the first salutations passed, when the love of Jesus was so powerfully shed abroad in both of our hearts, that we at the same moment melted into tears, confessed his presence, and rejoiced together ;—and the few hours we passed in converse seemed like minutes. She was the life of every society where she mingled ; but her domestic turn confined her too much to her home. I often urged her to visit, more with a view of usefulness to others ; for that heart must be hard indeed that could resist her winning manner. She had no timidity about praying wherever she thought it would be received, and in this I flattered myself she would be made useful. You that have heard her angelic, appropriate, fervent petitions, know that I could not well say too much of her superiority on this subject. I viewed her excellencies with delight. She was my boast, my joy :—but she is snatched from the sight of mortals. We shall see no more that animated face lighted up with benevolence to man, and love to God. Her warfare is accomplished, her race is finished—henceforth a crown of celestial glory encircles her head, while her hand grasps a palm of victory. Hail, ye cross-bearing followers of Jesus ! Like Sally Schuyler, be

bold in the cause of God ;—like her, esteem it the greatest of human advantages to be a member of that church which is and has been most eminently owned and blessed of God—following Jesus through good and evil report. He will not be ashamed of you, but will confess you before men and angels. A little while, and the church militant and the church triumphant will unite their voices in one eternal song of praise and glory—glory—glory !

Rhinbeck, Sept. 14, 1806.

C. G.

MISCELLANEOUS.

For the Methodist Magazine.

AN ESSAY ON THE OBLIGATION OF FAMILY WORSHIP :

By Jacob Moore.

“Praying always, with all prayer and supplication in the spirit,” Eph. vi, 18.

PRAYER consists of those longings, breathings, and expressions, which are dictated by a sense of our wants, which flow from our desires, and are carried on the wings of faith and hope to the throne of the great Giver of every good gift and every perfect gift.—It is an ascent of the mind to him as the supreme Truth and Beauty ; a desire of things fit to be desired of him ; and an expression of our desires to him, as well as we are capable of expressing them. It is, briefly and emphatically, (as Chrysostom observes,) “the flight of the soul to the bosom of God.”

The high and lofty One that inhabiteth eternity condescendeth to dwell with those that are of contrite and humble spirits. He grants us permission to approach him as a Father, to spread our wants before him, and plead for pardon, deliverance, and salvation ;—and that our prayers may be efficient and prevailing, the Spirit helps our infirmities, teaches us to pray as we ought, and makes intercession for us with groanings which cannot be uttered. The Son of God also presents our petitions at the throne of grace, and ever lives to make intercession for us.

Prayer is the means of obtaining God’s favour, and the condition on which he bestows his gifts. “Ask, and ye shall receive,” said the Saviour ;—and in another place he observes, “All things whatsoever ye shall ask in prayer, believing, ye shall receive.” The prayer of faith has saved cities and nations from ruin, it has raised the dead to life, quenched the violence of fire, stopped the mouths of lions, and caused the sun to change his course, and travel from west to east. It cures diseases without medicine, and makes medicine do the work of nature, and nature perform the work of grace, and grace accomplish the designs of God. Seeing, then, that such important and great things are suspended upon the prayer of faith, should we not expect that all who profess to be Christians would be instant in prayer,—and in every thing, by prayer and supplication, with thanksgiving, let their requests be made known to God ?—This indeed we might expect, in all consistency ; but in how many instances are our expectations disappointed ! Many, who profess to be Christians, pray not at all !—The ancient Greeks and Romans

undertook no business of importance until they had first implored the favour and assistance of their gods ; and it seems to have been the universal custom among all nations, whether civilized or barbarous, to recommend themselves to their several deities, morning and evening at least ; and Christians, so called, appear to be the only persons who neglect prayer.

There are some who make high pretensions to piety, that neglect it entirely, deny its obligation, and hold it in contempt. Others allow the obligation of secret prayer, and prayer in the assemblies of God's people, but deny the obligation of family worship. It is with this latter class that we are principally concerned on the present occasion.

It is matter of regret that there should be any need to adduce arguments to show the obligation of family worship. But many private persons, who make pretensions to Christianity, deny its obligation, and neglect it altogether ; and some who pass under the character of Christian ministers, not only connive at the neglect of it, but openly undervalue, and hold it in contempt. Some who admit that it is binding upon masters of families in general, frame frivolous excuses for neglecting it themselves, and imagine that their excuses will justify them before God ;—and many of those who practice it, do it in a limited way,—with only a part of their families, without extending it to the children and servants, and all the members of the household. Others, who diligently and uniformly pray in their families, and in conjunction with all the members of their families, are too frequently unimpressed with the spirituality and deep design of this great duty, and inattentive to the

great advantages of fulfilling it with that spirit of devotion which is acceptable to God. These considerations render it necessary that we should,

I. Demonstrate that all heads of families are bound, by natural and moral obligations, to worship God in and with their families.

1. An argument for the practice of family worship may be drawn from the light of nature and sound reason. All societies are under obligations jointly to honour their founders. This axiom is so much in accordance with the convictions and usages of mankind in general, that we presume none will think of disputing its truth. But God is the author and founder of families : “He setteth the solitary in families :” he has instituted them that they might glorify him, and show forth his praise. Therefore, that they may answer the end for which they were instituted, they should draw near to him, and jointly honour him with their devotions.—Masters of families are bound to use all reasonable and proper means to avoid family injuries and dangers : but family prayer is a special means for this purpose—therefore family prayer should be observed and practised for the sake of family safety and protection. By the light of nature the heathen mariner and his crew were instructed to make joint prayers to their gods to save them in a storm.* It appears to have been the master of the ship that called them to this duty ; and shall a heathen master of a ship do more among his crew, by the light of nature, than a Christian master of a family will do among the members of his household by the clear light of the gospel ? As men should provide food, clothing, and medicine, for the bo-

* *Jonah i, 5.*

dies of their children and servants, so they should use the means of saving their souls from wrath, and promoting their eternal well-being. Family prayer is a means well calculated to answer these ends, for it excites them to pray, and teaches them how to pray;—and so far as they live in the practice, and acquire the habits of praying, so far will they avoid the practice, and escape the habits of sinning.

The heathens believed in the obligation of family worship; for they had their *Lares* and *Penates*, or *household gods*, whom they worshipped in a special manner, and to whom they offered sacrifices for the protection and welfare of their families. Laban and Micah had their *Teraphim*, or *family gods*.* and the king of Babylon consulted his *Teraphim*.† It is true that these gods were vain and helpless; but these facts prove that the heathens believed in the obligation and importance of family devotion: and how many heathens will rise up in the judgment against many who are called Christians, and condemn them!

2. Another argument for family worship may be drawn from the mutual relations which subsist between the members of a family, their mutual dependance upon each other, and the relations they bear to God, and their dependance upon him. Every head of a family is a prophet, priest, and king, in his own house. He is a prophet, to teach and instruct his household; a priest, to intercede and pray for them; and a king, to protect and govern them, and especially to maintain God's worship and true religion in his family. All the members of the family are dependant upon God, and have joint errands to the throne

of grace. They often sin together, and it is proper they should confess and mourn together. They need family blessings, and should seek them jointly. They are exposed to family dangers and temptations, and should unite to deprecate them. They receive many family mercies, which call for family thanksgivings. They are often employed in labour and business together, and should pray for success and prosperity together.

3. A third argument for family worship may be drawn from the Scriptures, and the example of the pious. We are commanded to "pray every where, lifting up holy hands, without wrath and doubting."‡ Now, if we must pray every where, then surely we must pray in our families. We are also enjoined to "pray always, with all prayer and supplication in the spirit:" and if we are to pray always, and with all prayer, then surely with family prayer. We are also commanded "to be instant in prayer, to watch unto prayer, to pray earnestly, to strive together in prayer, and to pray without ceasing."§ From these Scriptures it is plain that we are to pray with family and social prayer, as well as with secret and public prayer.

Besides Scripture precept we have Scripture example, which has the force of law. Abraham instructed his household, and commanded them to worship God;—and when Jehovah gave him information respecting his designs upon Sodom and Gomorrah, he assigned, as one reason for doing so, "that he knew him,—that he would command his children, and his household after him, that they should keep the way of the Lord,

* Gen. xxxi, 30; Judges xvii, 5. † Ezek. xxi, 21. ‡ 1 Tim. ii, 8. § Rom. xii, 12; 1 Pet. iv, 7; Jas. v, 16; Rom. xv, 30; 1 Thess. ii, 17.

to do justice and judgment ;”* and wherever he sojourned, he built an altar, and with his family called upon the name of the Lord.†—Joshua said, “As for me and my house, we will serve the Lord :”‡ that is, we will jointly worship and adore God ;—for service includes worship ; and to serve God with our households, includes family worship. We are informed that David returned from the public worship of God to bless his household,§—which was certainly to unite in worship with them, and pray for God’s blessing upon them. When the enemies of Daniel sought occasion against him, and obtained a decree for his destruction, “he went into his house ; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day,

and prayed, and gave thanks before his God, as he did aforetime.”|| This was undoubtedly open family prayer ;—for had it been secret prayer, it is presumed that it would have been performed in secret, and his enemies could not have found it out. Cornelius also practised family prayer ;—for it is stated “that he feared God with all his house ;”¶ which implies that he worshipped God with all his house ; for the fear of God includes worship. Finally, our great pattern, the Lord Jesus, sung hymns and prayed with his family,—that is, his disciples ;** and herein has set us an example of family worship which we should faithfully imitate ; for his practice and example are recorded for our imitation.

(To be concluded in our next.)

For the Methodist Magazine.

RECOLLECTIONS SOME THIRTY YEARS SINCE.

A JUDGE AS HE SHOULD BE.—NO. II.

A trial and conviction for piracy and murder.

AT the term of the circuit court of the United States, held at Newbern, North Carolina, by Judge Patterson, before mentioned, came on the trial of six mariners for piracy and murder off the coast of North Carolina. In detailing the circumstances of these horrid crimes, the *wisdom* of God was manifested in counteracting and defeating the cunning devices of Satan ; his *justice*, in arresting and bringing to punishment human beings hardened in sin, and imbrued in their brothers’ blood ; his *mercy*, in plucking them from eternal destruction ; and his *love*, in granting them repentance and remission of sins through the blood of Christ—

as will be seen in the course of these Recollections.

In the spring of 1792, a ship, richly laden with indigo and rice, sailed from Charleston, South Carolina, bound to Bordeaux, in France. This ship was commanded by a French captain and mate, and the crew consisted of three Frenchmen, two Englishmen, one Irishman, one American, and one Manksman,—with a French lady and her son, passengers.

Shortly after passing Tybee bar, two French sailors, the two Englishmen, the Irishman, and the American, “entered into a horrid conspiracy” to murder the captain and mate, take the ship to some

* Gen. xviii, 19. † Gen. xii, 7, 8 ; xiii, 4, 18, &c. ‡ Jos. xxiv, 15. § 2 Sam. iv, 20. || Dan. vi, 10. ¶ Acts x, 2. ** Matt. xxvi, 30 ; Mark xiv, 26 ; Luke ix, 18.

northern port in Europe, dispose of the ship and cargo, divide the proceeds, and make their escape.

On the third day from port, and when the ship was off Ocracock inlet, on the coast of North Carolina, the villains aforesaid carried into execution a part of their horrid plan. The captain's watch upon deck consisted of one Frenchman, the Irishman, the American, and the Manksman. When his watch was out he retired to his birth in the cabin, leaving the Irishman and the American lingering upon deck. When the mate called his watch, one Englishman was set at the helm, the other standing near the cabin door, a couple of iron bolts lying on the quarter-deck near at hand. The two Frenchmen stationed themselves at the bow, and an axe lay against the windlass. One of the Frenchmen, looking over the bow, exclaimed, "*Voyez! qu'el étrange poisson!*" (Look! what a strange fish!) This exclamation arrested the attention of the mate: he ran forward, and as he looked over the bow, one of the Frenchmen caught up the axe, and struck him on the back. The blow not being instantly mortal, the mate made a loud outcry, and grappled the ruffian: both the Frenchmen seized and threw him overboard. The outcry of the mate roused the captain: he sprung from his birth, and as he rushed upon deck, the Englishman stationed at the cabin door struck him upon the head with an iron bolt: both the Englishmen seized and threw him into the sea.

When these miscreants had thus despatched the captain and mate, they broke open their chests, plundered and divided their money, sold their watches and clothes at auction, divided the proceeds, and fell to drinking the captain's wine and brandy. After the hurry and

bustle were over, and their hellish minds were somewhat quieted, they discovered for the first time that not one person on board could navigate the ship, and that, in destroying the captain and mate, they had rendered it impossible that their plan could succeed, and that they should escape the just retribution due to their crimes. An awful apprehension of death and destruction seized their bloody consciences; their hearts quaked within them; they were gnawed and torn by remorse; they felt a foretaste of hell. Finding themselves caught in an evil net, they began to look out for some way of escape.

While in this situation, the murderers suffered the ship to drive as the wind might carry her. A stupefying sense of guilt and danger overpowered them—they thought not of helm or sails.

A small schooner from Norfolk, on her voyage to the West Indies, hove in sight. The murderers were roused from their stupor, perceived their danger, got their money and plunder into the long boat, scuttled the ship under her lee quarter, and put off for Ocracock, leaving the ship and the remaining part of the crew to sink. Here again the scheme of Satan was set at naught; for, by an overruling Providence, the ship wore round, took a heel upon the other quarter, and left the scuttle above water, by which this valuable ship and four human beings were preserved from sinking into a watery grave.

The schooner, on her voyage as before mentioned, saw far to leeward a stately ship, which from her movements was known to be in distress,—bore down to, and boarded her, after the murderers had been off an hour. After the

facts were told to the captain of the schooner, he stopped the scuttle, secured the ship from sinking, and put his mate on board, directing him to shape his course for Norfolk, where the ship safely arrived,—took the Manksman on board the schooner, and put off under a press of sail in pursuit of the murderers.

Upon his arrival at Ocracock, he learned that a long boat with six men had passed two hours before, on their course to Edenton. The captain left his schooner at Shellcastle, under the care of captain Wallace, procured a whale boat and several volunteers, went in pursuit of the fugitives, overhauled, and took them prisoners beyond Croaton narrows, after an incessant chase of nearly forty hours. He then proceeded with his prisoners to Edenton, and put them into the custody of the law.

Natchez, August 16th, 1824.

The captain returned to Shellcastle, abandoned his voyage to the West Indies, and sailed back to Norfolk, when in the salvage of the ship he got richly and justly rewarded for his humanity, resolution, and love of justice.

The ruffians were removed to Newbern, examined and imprisoned, and at the ensuing term of the circuit court were put to the bar for trial. The trial was carefully conducted by the district attorney of the United States,—and judge Martin, now of the supreme court of Louisiana, was advocate for the Frenchmen. In the course of the trial, the court had to take one of the Englishmen for a witness, and the Irishman had so cunningly conducted his part of the conspiracy and murder, that he was acquitted. The two Frenchmen, one Englishman, and the American, were found guilty.

H. T.

CRUELTY TO ANIMALS.

By Dr. Chalmers.

MAN is the direct agent of a wide and continual distress to the lower animals, and the question is, Can any method be devised for its alleviation? On this subject that Scriptural image is strikingly realized, "The whole inferior creation groaning and travailing together in pain," because of him. It signifies not to the substantive amount of the suffering, whether this be prompted by the hardness of his heart, or only permitted through the heedlessness of his mind. In either way it holds true, not only that the arch-devourer man stands pre-eminent over the fiercest children of the wilderness as an animal of prey, but that for his lordly and luxurious appetite, as well as for his service or merest curiosity and amusement, Nature must be ran-

sacked throughout all her elements. Rather than forego the veriest gratifications of vanity, he will wring them from the anguish of wretched and ill-fated creatures; and whether for the indulgence of his barbaric sensuality, or barbaric splendour, can stalk paramount over the sufferings of that prostrate creation which has been placed beneath his feet. That beauteous domain whereof he has been constituted the terrestrial sovereign, gives out so many blissful and benignant aspects; and whether we look to its peaceful lakes, or its flowery landscapes, or its evening skies, or to all that soft attire which overspreads the hills and the valleys, lighted up by smiles of sweetest sunshine, and where animals disport themselves in all the exube-

rance of gayety,—this surely were a more befitting scene for the rule of clemency than for the iron rod of a murderous and remorseless tyrant. But the present is a mysterious world wherein we dwell. It still bears much upon its materialism of the impress of Paradise. But a breath from the air of pandemonium has gone over its living generations: and so “the fear of man, and the dread of man, is now upon every beast of the earth, and upon every fowl of the air,—upon all that moveth upon the earth, and upon all the fishes of the sea; into man’s hands are they delivered: every moving thing that liveth is meat for him; yea, even as the green herbs, there have been given to him all things.” Such is the extent of his jurisdiction, and with most full and wanton license has he revelled among its privileges. The whole earth labours and is in violence because of his cruelties; and from the amphitheatre of sentient nature there sounds in fancy’s ear the bleat of one wide and universal suffering—a dreadful homage to the power of nature’s constituted lord.

These sufferings are really felt. The beasts of the field are not so many automata without sensation, and just so constructed as to give forth all the natural signs and expressions of it. Nature hath not practised this universal deception upon our species. These poor animals just look, and tremble, and give forth the very indications of suffering that we do. Theirs is the distinct cry of pain. Theirs is the unequivocal physiognomy of pain. They put on the same aspect of terror on the demonstrations of a menaced blow. They exhibit the same distortions of agony after the infliction of it. The bruise, or the burn, or the fracture, or the deep

incision, or the fierce encounter with one of equal or superior strength, just affects them similarly to ourselves. Their blood circulates as ours. They have pulsations in various parts of the body like ours. They sicken, and they grow feeble with age, and, finally, they die just as we do. They possess the same feelings; and what exposes them to like suffering from another quarter, they possess the same instincts with our own species. The lioness, robbed of her whelps, causes the wilderness to ring aloud with the proclamation of her wrongs; or the bird whose little household has been stolen, fills and saddens all the grove with melodies of deepest pathos. All this is palpable even to the general and unlearned eye; and when the physiologist lays open the recesses of their system by means of that scalpel, under whose operation they just shrink and are convulsed as any living subject of our own species, there stands forth to view the same sentient apparatus, and furnished with the same conductors for the transmission of feeling to every minutest pore upon the surface. Theirs is unmitigated pain,—the agonies of martyrdom, without the alleviation of the hopes and the sentiments, whereof they are incapable. When they lay them down to die, their only fellowship is with suffering; for in the prison-house of their beset and bounded faculties, there can no relief be afforded by communion with other interests or other things. The attention does not lighten their distress as it does that of man, by carrying off his spirit from that existing pungency and pressure which might else be overwhelming. There is but room in their mysterious economy for one inmate; and that is the absorb-

ing sense of their own single and concentrated anguish: and so in that bed of torment whereon the wounded animal lingers and expires, there is an unexplored depth and intensity of suffering which the poor dumb animal itself cannot tell, and against which it can offer no remonstrance; an untold and unknown amount of wretchedness, of which no articulate voice gives utterance. But there is an eloquence in its silence; and the very shroud which disguises it only serves to aggravate its horrors. . . .

To obtain the regards of man's heart in behalf of the lower animals, we should strive to draw the regards of his mind towards them. We should avail ourselves of the close alliance that obtains between the regards of his attention and those of his sympathy. For this purpose we should importunately ply him with the objects of suffering, and thus call up its respondent emotion of sympathy, that among the other objects which have hitherto engrossed his attention, and the other desires or emotions which have hitherto lorded it over the compassion of his nature, and overpowered it; this last may at length be restored to its legitimate play, and reinstated in all its legitimate pre-eminence over the other affections or appetites which belong to him. It affords a hopeful view of our cause, that so much can be done by the mere obtrusive presentation of the object to the notice of society. It is a comfort to know that in this benevolent warfare we have to make head, not so much against the cruelty of the public, as against the heedlessness of the public; that to hold forth a right view is the way to call forth a right sensibility; and that, to assail the seat of any emotion, our likeliest process is to make con-

stant and conspicuous exhibition of the object which is fitted to awaken it. Our text, taken from the profoundest book of experimental wisdom in the world, keeps clear of every questionable or casuistical dogma; and rests the whole cause of the inferior animals on one moral element, which is in respect of principle; and on one practical method, which is, in respect of efficacy, unquestionable:—"A righteous man regardeth the life of his beast." Let a man be but righteous, in the general and obvious sense of the word, and let the regard of his attention be but directed to the case of the inferior animals, and then the regard of his sympathy will be awakened to the full extent at which it is either dutiful or desirable. Still it may be asked, To what extent will the duty go? and our reply is, That we had rather push the duty forward than be called upon to define the extreme termination of it. Yet we do not hesitate to say that we foresee not aught so very extreme as the abolition of animal food; but we do foresee the indefinite abridgment of all that cruelty which subserves the gratifications of a base and selfish epicurism. We think that a Christian and humanized society will at length lift their prevalent voice for the least possible expense of suffering to all the victims of a necessary slaughter,—for a business of utmost horror being also a business of utmost despatch,—for the blow, in short, of an instant extermination, that not one moment might elapse between a state of pleasurable existence and a state of profound unconsciousness. Again, we do not foresee, but with the perfecting of the two sciences of anatomy and physiology, the abolition of animal experiments; but we do foresee

a gradual, and, at length, a complete abandonment of the experiments of illustration, which are at present a thousand fold more numerous than the experiments of humane discovery. As to the field sports, we, for the present, abstain from all prophecy, in regard either to their growing disuse, or to the conclusive extinction of them. We are quite sure, in the mean time, that casuistry upon this subject would be altogether powerless;—and nothing could be imagined more keenly or more energetically contemptuous than the impatient, the impetuous disdain wherewith the enamoured votaries of this gay adventure would listen to any demonstration of its unlawfulness. We shall therefore make no attempt to dogmatise them out of that fond and favourite amusement which they prosecute with all the intensity of a passion. It is not thus that the fascination will be dissipated; and therefore, for the present, we should be inclined to subject the lovers of the chase and the lovers of the prize-fight to the same treatment, even as there exists between them, we are afraid, the affinity of a certain common or kindred character. There is, we have often thought, a kind of professional cast, a family likeness, by which the devotees of game, and of all sorts of stirring or hazardous enterprise, admit of being recognised; the hue of a certain assimilating quality, although of various gradations, from the noted champions of the hunt to the noted champions of the ring or of the racing-course; a certain dash of moral outlawry, if I may use the expression, among all those children of high and heated adventure, that bespeaks them a distinct class in society,—a set of wild and wayward humourists, who have broken them loose from the dull regularities of life, and formed themselves into so many trusty and sworn brotherhoods, wholly given over to frolic, and excitement, and excess, in all their varieties. They compose a separate and outstanding public among themselves, nearly arrayed in the same picturesque habiliments,—bearing most distinctly upon their countenance the same air of recklessness and hardihood,—admiring the same feats of dexterity or danger,—indulging the same tastes, even to their very literature,—members of the same sporting society,—readers of the same sporting magazine, whose strange medley of anecdotes gives impressive exhibition of that one and pervading characteristic for which we are contending; anecdotes of the chase, and anecdotes of the high-breathed or bloody contest, and anecdotes of the gaming-table, and lastly, anecdotes of the highway. We do not just affirm a precise identity between all the specimens or species in this very peculiar department of moral history: but, to borrow a phrase from natural history, we affirm that there are transition processes, by which the one melts, and demoralizes, and graduates insensibly into the other.—What we have now to do with is the cruelty of their respective entertainments—a cruelty, however, upon which we could not assert, even of the very worst and most worthless among them, that they rejoice in pain, but that they are regardless of pain. It is not by the force of a mere ethical *dictum*, in itself perhaps unquestionable, that they will be restrained from their pursuits;—but when transformed by the operation of unquestionable principle, into righteous and regardful men, they will spontaneously

abandon them. Meanwhile, we try to help forward our cause by forcing upon general regard those sufferings which are now so unheeded and unthought of; and we look forward to its final triumph as one of those results that will historically ensue in the train of an awakened and a moralized society. . . .

Yet we are loath to quit our subject without one appeal more in behalf of those poor sufferers, who, unable to advocate their own cause, possess, on that very account, a more imperative claim on the exertions of him who now stands as their advocate before you. . . .

We count the enormity to lie mainly in the heedlessness of pain; but then we charge this foully and flagrantly enormous thing, not on the mere desperadoes and barbarians of our land, but on the men and the women of general, and even of cultivated and high-bred society. Instead of stating cruelty to be what it is not, and then confining the imputation of it to the outcast few, we hold it better, and practically far more important, to state what cruelty really is, and then fasten the imputation of it on the common-place and the companionable many. Those outcasts to whom you would restrict the condemnation are not at present within the reach of our voice: but you are; and it lies with you to confer a tenfold greater boon on the inferior creation, than if all barbarous sports and all bloody experiments were forthwith put an end to. It is at the bidding of your collective will to save those countless myriads who are brought to the regular and the daily slaughter, all the difference between a gradual and an instant death:—and there is a practice realized in every-day life, which you can put down,—a prac-

tice which strongly reminds us of a ruder age that has long gone by; when even beauteous and high-born ladies could partake in the dance, and the song, and the festive chivalry of barbaric castles, unmindful of all the piteous and the pining agony of dungeoned prisoners below. We charge a like unmindfulness on the present generation. We know not whether those wretched animals, whose still sentient frameworks are under process of ingenious manufacture for the epicurism or the splendour of your coming entertainment;—we know not whether they are now dying by inches in your own subterranean keeps, or, through the subdivided industry of our commercial age, are now suffering all the horrors of their protracted agony in the prison-house of some distant street where this dreadful trade is carried on. But truly it matters not to our argument, ye heedless sons and daughters of gayety! We speak not of the daily thousands who have to die that man may live;—but of those thousands who have to die more painfully, just that man may live more luxuriously. We speak to you of the art and the mystery of the killing trade, from which it would appear that not alone the delicacy of the food, but even its appearance, is, among the connoisseurs of a refined epicurism, the matter of skilful and scientific computation. There is a sequence, it would appear,—there is a sequence between an exquisite death, and an exquisite or a beautiful preparation of cookery; and just in the ordinary way that art avails herself of the other sequences of philosophy, the first term is made sure, that the second term might, according to the metaphysic order of causation, follow in its train: and hence we are given to

understand, hence the cold-blooded ingenuities of that previous and preparatory torture which oft is undergone, both that man might be feasted with a finer relish, and that the eyes of man might be feasted and regaled with a finer spectacle. The atrocities of a Majendie have been blazoned before the eye of a British public; but this is worse in the fearful extent and magnitude of the evil,—truly worse than a thousand Majendies. His is a cruel luxury, but it is the luxury of intellect. Yours is both a cruel and a sensual luxury;—and you have positively nought to plead for it but the most worthless and ignoble appetites of our nature.

But, secondly, and if possible to secure your kindness for our cause, let me, in the act of drawing these lengthened observations to a close, offer to your notice the bright and the beautiful side of it. I would bid you think of all that fond and pleasing imagery, which is associated even with the lower animals when they become the objects of a benevolent care, which at length ripens into a strong and cherished affection for them,—as when the worn-out hunter is permitted to graze, and be still the favourite of all the domestics, through the remainder of his life; or the old and shaggy house-dog that has now ceased to be serviceable, is nevertheless sure of its regular meals and a decent funeral; or when an adopted inmate of the household is claimed as property, or as the object of decided partiality by some one or other of the children; or, finally, when in the warmth and comfort of the evening fire one or more of these home animals take their part in the living group that is around it, and their very presence serves to complete the pic-

ture of a blissful and smiling family. Such relationships with the inferior creatures supply many of our finest associations of tenderness, and give even to the heart of man some of its simplest yet sweetest enjoyments. He even can find in these some compensation for the dread and the disquietude where-with his bosom is agitated amid the fiery conflicts of infuriated men. When he retires from the stormy element of debate, and exchanges, for the vindictive glare, and the hideous discords of that outcry which he encounters among his fellows,—when these are exchanged for the honest welcome and the guileless regards of those creatures who gambol at his feet, he feels that even in the society of the brutes, in whose hearts there is neither care nor controversy, he can surround himself with a better atmosphere far than that in which he breathes among the companionships of his own species. Here he can rest himself from the fatigues of that moral tempest which has beat upon him so violently; and, in the play of kindness with these poor irrationals, his spirit can forget for a while all the injustice and ferocity of their boasted lords.

But this is only saying that our subject is connected with the pleasures of sentiment; and therefore, in the third and last place, we have to offer it as our concluding observation that it is also connected with the principles of deepest sacredness. It may be thought by some that we have wasted the whole of this sabbath morn on what may be ranked among but the lesser moralities of human conduct: but there is one aspect in which it may be regarded as more profoundly and more peculiarly religious than any one virtue which

reciprocates, or is of mutual operation, among the fellows of the same species. It is a virtue which oversteps, as it were, the limits of a species, and which, in this instance, prompts a descending movement, on our part, of righteousness and mercy towards those who have an inferior place to ourselves in the scale of creation. The lesson of this day is not the circulation of benevolence within the limits of one species: it is the transmission of it from one species to another. The first is but the charity of a world—the second is the charity of a universe. Had there been no such charity, no descending current of love and of liberality from species to species, what, I ask, should have become of ourselves? Whence have we learned this attitude of lofty unconcern about the creatures who are beneath us?—Not from those ministering spirits who wait upon the heirs of salvation;—not from those angels who circle the throne of heaven, and make all its arches ring with joyful harmony, when but one sinner of this prostrate world turns his footsteps towards them;—not from that mighty and mysterious Visitant, who unrobed him of all his glories, and bowed down his head unto the sacrifice, and still, from the seat of his now exalted mediatorship, pours forth his intercessions and his calls in behalf of the race he died for;—finally, not from the eternal Father of all, in the pavilion of whose residence there is the golden treasury of all those bounties and beatitudes that roll over the face of nature, and from the footstool of whose empyreal throne there reaches a golden chain of providence to the very humblest of his family. He who hath given his angels charge concerning us, means that the tide of

beneficence should pass from order to order through all the ranks of his magnificent creation; and we ask, is it with man that this goodly provision is to terminate; or shall he, with all his sensations of present blessedness, and all his visions of future glory let down upon him from above—shall he turn him selfishly and scornfully away from the rights of those creatures whom God hath placed in dependance under him? We know that the cause of poor and unfriended animals has many an obstacle to contend with in the difficulties or the delicacies of legislation: but we shall ever deny that it is a theme beneath the dignity of legislation; or that the nobles and the senators of our land stoop to a cause which is degrading, when, in the imitation of heaven's high clemency, they look benignly downward on these humble and helpless sufferers. Ere we can admit this, we must forget the whole economy of our blessed gospel; we must forget the legislations and the cares of the upper sanctuary in behalf of our fallen species; we must forget that the redemption of our world is suspended on an act of jurisprudence which angels desired to look into, and for effectuating which, the earth we tread upon was honoured by the footsteps, not of angel or of archangel, but of God manifest in the flesh. The distance upward between us and that mysterious Being, who let himself down from heaven's high concave upon our lowly platform, surpasses by infinity the distance downward between us and every thing that breathes: and he bowed himself thus far for the purpose of an example, as well as for the purpose of an expiation; that every Christian might extend his compassionate regards over the whole of sentient and suffering nature. The

high court of parliament is not degraded by its attentions and its cares in behalf of inferior creatures, else the sanctuary of heaven has been degraded by its councils in behalf of the world we occupy, and in the execution of which the Lord of heaven himself relinquished the highest seat of glory in the universe, and went forth to sojourn for a time on this outcast and accursed territory.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

MISSIONARY SOCIETY OF THE M. E. CHURCH.

THE SEVENTH ANNIVERSARY OF THE MISSIONARY SOCIETY OF THE M. E. CHURCH

Was held in the church in John-street, on Monday evening, the 15th of May. At half past seven o'clock, the president (the Rev. Bishop M'Kendree) took the chair. The following was the order of the exercises :—

The choir sung the 479th hymn ;

Prayer by the Rev. Bishop Soule ;

Introductory address by the Rev. Bishop Hedding ;

Annual Report, embracing the treasurer's account, read by the Rev. Dr. Bangs.

After the reading of the report, the Rev. Samuel Luckey, of New-Haven, offered the following resolution, which was seconded by the Rev. Daniel De Vinne, of New-York :—

Resolved, That the Annual Report, just read, be accepted, and that the same be printed under the direction of the Board of Managers.

The Rev. Wilbur Fisk, of Wabraham, Mass., offered the following resolution, which was seconded by the Rev. Thomas Mason :—

Resolved, That the thanks of this meeting are due to the auxiliary, branch, and juvenile societies, and to the other benefactors of the missionary institution.

The Rev. Samuel Merwin, of Philadelphia, offered the following resolution, which was seconded by the Rev. Bishop Soule :—

Resolved, That the introduction of the gospel among the aborigines of our country, through the instrumentality of missionaries, and its great success, particularly among the Wyandots, Cherokees, and Mohawks, demands our gratitude, and should stimulate us to renewed exertion.

A collection was then taken up ; and the Rev. Daniel De Vinne next introduced Master J. Freeman, as a delegate from the Juvenile Society. After a short and interesting address, in the name of the society he represented, he paid over forty dollars,

being the amount received by the Juvenile Society.

On motion of the Rev. Dr. Bangs, seconded by Mr. F. Hall, the following resolution was passed :—

Resolved, That the thanks of this meeting be given to the brethren who have addressed the audience this evening ; and that each be requested to furnish a copy for publication with the report.

The doxology was sung, and the benediction was pronounced by the Rev. Freeborn Garrettson, of Rhinebeck.

The collection, including the forty dollars paid over by the Juvenile Society, amounted to one hundred and sixty dollars and twenty-five cents.

SEVENTH ANNUAL REPORT.

Among the numerous voices which are heard from different quarters for help, it is gratifying to learn that those of the poor and destitute, of the ignorant white man and the savage Indian, are not heard in vain :—and while the managers of this society would duly appreciate the labours of others in the various departments of charity which they fill, and heartily wish success to every evangelical effort to "spread the savour of His name," they trust that the claims of the society whose interests they are appointed to guard will be found equally imperious, and equally worthy of Christian patronage. It is indeed with no ordinary pleasure that they behold the field of labour continually enlarging, and that the "good seed of the kingdom" is scattered by a variety of husbandmen. Without, therefore, wishing to diminish aught from any of their co-workers in the multiplied efforts which are making to bring mankind to the "obedience of the faith," the managers once more present themselves before their constituents and friends, in a brief statement of the transactions of the society during the past year.

From the first organization of the society, the managers have been impressed with a conviction of its great utility ; and

they are happy to state that each succeeding year has only tended to strike the impression still the deeper, and, as a consequence, to produce the stronger excitements to renewed activity and diligence in the great and glorious cause. If objections have been made, some happy concurring circumstance has obviated them; if difficulties have arisen, they have been speedily surmounted; or if a lowering cloud has occasionally darkened the prospect, some favourable breeze has driven it away; and the parting rays from the Sun of righteousness have opened new prospects, and shed a fresh lustre on the evangelical horizon, at once animating and delightful. Of the truth of these remarks the following items of intelligence will furnish ample confirmation:—

1. When the society commenced its operations, most of the Indian tribes which inhabit the vast wildernesses which skirt the southern and western borders of these United States and territories were alike destitute of the knowledge of the true God and the arts of civilized life. It is true, the Moravians, the most indefatigable of all the missionaries among the American Indians, had laboured long, and with various success; and others had made some happy beginnings among a few tribes of these long-neglected children of the forest: but notwithstanding these attempts at their conversion, there yet remained a great majority of them involved in all the darkness of paganism, blended in some instances with the most degrading superstitions. The lights of a Brainerd and an Elliot had become nearly extinguished; and if here and there a glimmering taper was seen, it only made the surrounding "darkness the more visible." Among many of these a "great and effectual door has been opened;" and these barren deserts have become fruitful fields, in consequence of the labour of your missionaries, and of being watered with the fertilizing streams of this society. The Wyandots are still marching forward in the road of religion and civilization. The school for the instruction of native children now contains 65 scholars; and the reformation among the adults, so happily begun under the labours of Steward in 1815, is deepening, and extending its saving influence.—The number of church members is two hundred and fifty, and the converted chiefs are still labouring for the salvation of their brethren of the forest. To assist in elevating their minds to religious and moral subjects, a number of books were collected in this city, and forwarded to them. Whatever may be the future destiny of these

people, whether destined by an inscrutable Providence to extinction, to an amalgamation among the whites, or to a progressive state of civil and religious improvement in their distinct and separate character,—to such a result as their conversion to God the Christian philanthropist cannot but look with delight and gratitude.

2. The mission among the Mohawks and Missisauags, in Upper Canada, promises a rich harvest as the reward of the society's munificence. The reformation among the latter especially,—the most degraded of all the tribes,—if we did not know the omnipotence of grace, would be truly astonishing. Of these it may be emphatically said that *they are new creatures*. The fire first kindled among the Mohawks has run along the banks of the Grand river, crossing the country to the river Thames; and has commenced its purifying flames among the Muncey Indians, the remnant of the Delaware and Chippewa tribes. Some of their hearts are already melted into tenderness, and are receiving the impressions of divine truth. A school for the education of native children is attached to this mission, which, though feeble in its commencement, promises much usefulness.—The number of native church members in this mission is estimated at one hundred and fifty.

3. The prospects among the Creeks are beginning to brighten. From the commencement of this mission, the missionaries, until quite recently, were not permitted to preach the gospel to the adult Indians. This opposition, however, has gradually weakened, and the last intelligence states that a sermon had been delivered to a number of the adults, with which they were so well pleased as to request that it might be repeated. These, together with the continuance and prosperity of the school, are encouraging symptoms, and give reason to hope for the ultimate success of the mission. The late disastrous events of a political nature have produced some unpleasant excitement; but, in the midst of these evils, the mission has sustained an unsullied character, and received the unqualified approbation of the officers of the general government, and other literary gentlemen who have visited that station. These incipient successes fully warrant a continuance of the mission, and call loudly on its friends for their prayers and support.

4. The Cherokee mission, embracing the upper, lower, and middle tribes of Cherokees, was begun in 1823, by establishing schools for the instruction of Indian youth, and by preaching the gospel

to the adults. The missionaries have been successful in both these departments ; and from the last report from the mission there were two hundred and eighty-three members of the church. From these facts, and from the progress these tribes are making in their civil polity, agriculture, &c, we may confidently hope for their permanent establishment in gospel truth, and the consequent enjoyment of its blessings. Some of the converted chiefs of this nation are now assistants to the missionaries in preaching the gospel of the kingdom.

5. From the Choctaw mission the board has received no particular account, except that it has had to encounter unexpected difficulties, and that final success remains somewhat doubtful. It is, nevertheless, believed, from the experiments made among other tribes, that "a patient continuance in well-doing" will yet secure a triumph to the word of truth among these untoward people.

6. The Potawatomy mission had a small beginning in the spring of 1824. Little, however, was done, except taking some preliminary steps, until the ensuing autumn, when a small school was opened at fort Clark, on the Illinois river, consisting of six children. In the spring of 1825 the station was removed to the mouth of Fox river, where the school was enlarged to fourteen ;—and it has been subsequently removed up the river thirteen miles farther, where they are building a school-house, and where it is expected a permanent and successful mission will be established.

In addition to these aboriginal missions, the blessed effects of which are becoming yearly more and more visible, there are several missionaries employed with equal success in the poor and destitute parts of our white population. These are no less distinguished as answering the primary objects of the society than those among the natives of the forests. Though the itinerant ministry extends itself largely through the settlements, it has had, and still has, to contend with impediments in its progress, arising from the incompetency of the people in many places to afford to it even the necessities of life. To supply this lack, to remove these impediments, was one of the original and primary objects of this society :—and the managers avail themselves of the present opportunity to declare their hearty approval of the measures pursued by the annual conferences and superintendents, in thus supplying the wants of the poor within our own borders ; while they decidedly disapprove of making the funds of this

society subserve the selfish purposes of any one who may seek his own ease and accommodation. Wherever there is missionary ground,—by which is understood any place where the gospel is not preached, or, being preached, the people are unable to support the preacher,—there is the missionary's field, and there this society wishes to extend its operations. A few such places are already in the occupancy of your missionaries, and the result of their labours has fully answered the expectation of the managers, and thus demonstrates the excellence of the theory by actual experiment, as the following information will amply show :—

1. The Highland mission, in the state of New-York. This was commenced last year, for the spiritual benefit of a people, most of whom had hitherto been neglected by Christians of all denominations.—The success in the awakening and conversion of souls has been far beyond expectation. Here the "tongue of the dumb" has been made to sing, and the "lame man to leap for joy." At the last love-feast held on the mission, thirty-six persons were admitted as members of the church ;—and the gracious work among these long-neglected people is still going forward.—There have been received 134 members since the commencement of this mission.

2. The Hampshire mission, in the north-west part of the state of Massachusetts. A very gracious revival of religion has been begun here, under the zealous labours of the missionary ;—and the last account states that the work is extending very considerably among the people.

3. At the last session of the Maine conference, a missionary was appointed to Piscataques. From information recently received, though not so particular as could have been wished, there is some prospect of good resulting from the mission.

4. The mission in the newly settled townships, between the Missisepa and Ottawa rivers, in Upper Canada, embracing a thinly settled country, principally of emigrants from Scotland, has been attended with very promising success. The missionary writes that he has fourteen regular appointments, and that the people evince not only a willingness, but great eagerness, to hear the word of life, the "gospel of their salvation."

5. The New-Orleans mission, after struggling for a long time with a variety of difficulties, now presents a more flattering prospect. The labours of the missionary have not only been untiring, but also productive of the happiest results, both in the pulpit, in visiting the hospital,

and other scenes of distress. His example in this respect is well worthy the imitation of all who devote themselves to the welfare of souls. Some of the United States' troops stationed at this place have manifested seriousness of mind. A house of worship has also been erected, and consecrated to the service of Almighty God; and an increasing attention is given to the word and ordinances of Christ.

6. From the report of the South Carolina Conference Auxiliary Society, it appears that the Houston, Fayette, Tallahassee, and Early missions, including the poorer settlements in the state of Georgia, and a part of Florida, are all in a state of prosperity. There are several houses of worship, and seven hundred and fifty-five church members, included within the bounds of these missions. From this circumstance it is but a reasonable expectation that most of these places will soon be competent to their own support, independent of missionary funds.

7. The Mobile mission is becoming more and more important:—but in speaking of this mission the board has the mournful pleasure of recording the triumphant death of the former missionary—the Rev. Henry P. Cook. He fell a martyr to his work in the midst of his usefulness, being entirely devoted to the glorious work in which he was engaged:—but his mantle has fallen upon his successor, who is now building on the foundation his predecessor had laid, and in the name of the Lord is carrying forward the work. A society is formed, and they are making strenuous efforts, in which the liberality of the people has been commendably displayed, to complete their house of worship.

The whole number of missionaries now employed under the patronage of the society is twenty-one. Of these ten are stationed among the Indian tribes: one among the Mohawks and Missisagahs, in Upper Canada; two at Upper Sandusky, among the Wyandots; three among the Cherokees; two at Asbury, among the Creeks; one among the Choctaws, and one among the Potawatomes: the others occupy places in the white settlements which could not be conveniently provided for in the regular way;—and our brethren in the South Carolina conference are directing their attention to the slave population of that part of our common country.

The managers regret that they are authorized to report the accession of only

two auxiliary societies during the past year. The Maine Conference Auxiliary was formed at the last session of that conference. The Juvenile Auxiliary Society of New-York was formed in November last; and it is hoped the industry of these youths, who profess to be incited to this laudable undertaking by the example set them by their pious parents, will move others to the same work of faith and labour of love. To equalize as much as possible the expense incident to missionary efforts, the spirit of benevolence should not only be vigorous and steady, but diffused through all ranks of society, and throughout every branch of the church. Most of the annual conferences, with a spirit of liberality only equalled by the sacrifices they continually make by personal labour and privation, have formed themselves into auxiliary societies; and were each individual preacher to exert himself to form a branch society in his station and circuit, the supply would not only be more abundant, but likely to be much more permanent. Why should *some be burthened, and others eased*? If it be the duty of one Christian man to contribute towards sending the word of life to perishing men, it is the duty of every one under the like circumstances. By the junction of all these rivulets of mercy, such a mighty stream of benevolence might soon be formed as to sweep all ungodliness from the face of the earth. Who can be indifferent with such a prospect before him?

The managers, however, rejoice that there appears, on the whole, no relaxation of effort with those auxiliary and branch societies heretofore in existence; but they seem to evince the same zealous attachment to the cause of missions by which they have been distinguished from the beginning. To them all the managers would say, *The Lord make his face to shine upon you, and be gracious unto you;—the Lord lift up his countenance upon you, and give you peace.*

The whole amount of money received into the treasury since the last anniversary is \$4,964 11. There have been paid during the same period the following sums:—

Wyandot mission.....	\$1,775 00
Canada missions, including the Mohawk, Missisagah, Mun- cey, Missisepa, and Ottawa stations*.....	— —
Asbury mission.....	854 00
Choctaw do.....	300 00

* There is in the hands of the treasurer of the Canada Conference Auxiliary Society, (the Rev. William Case,) \$639 84,—which was deposited with him to pay the drafts drawn on the treasurer of the parent society, amounting to \$812 25; but as the treasurer has not received a particular account of the payments, he is unable to report them at this time.

Potawatomy mission	925 00
Highland do.....	200 00
Hampshire do.....	150 00
New-Orleans do.....	375 00
Tallahassee do.....	175 00
Houston do.....	75 00
Fayette	200 00
Early do.	50 00
Mobile and Pensacola do....	72 31
Fort Defiance do.....	100 00
Habersham do.....	25 00
Printing, and other incidental expenses.....	234 38½
	<hr/>
	\$5,510 85½

Leaving a balance against the society for the amount received the present year. . . \$546 74½

One might suppose that the signal interpositions of divine providence and grace which have marked the progress of missionary enterprises were sufficient of themselves to silence every objection which either a heartless Christianity or a skeptical philosophy might invent against them;—and perhaps the objections originating from these sources merely scarcely deserve a serious and formal refutation. The human mind, especially while under the dominion of carnal desires and affections, is ever rich in expedients to evade the force of truth, and to elude the claims of justice and mercy. No greater evidence of this is to be found than the formidable opposition with which it attempts to array itself against every enterprise of benevolence, and especially against extending the influence of an experimental and practical Christianity. In the same proportion that an inordinate self-love predominates in the heart, will an opposition to an extended munificence for the public good exhibit itself. Hence how many schemes of benevolence fail of being executed, from an ungrounded fear that they would abridge self of some of its enjoyments! Such persons seem to forget the maxims which are sanctioned by the highest authority, *that he that watereth shall be watered, and that the liberal soul deviseth liberal things.*

There are others, however, whose scruples, though without proper foundation, are entitled to some respect. They seem to fear either that the means employed may have a dangerous tendency; or that the motives, though now good, may degenerate into a worldly ambition. The board would respect their fears, and honour their apprehensions. So far from treating them with contempt, they would, without being stopped in their course, because conscious

of their integrity, make them means of guarding themselves against any infringement of the great laws of prudence and economy, or of making any inroads on the purest principles of Christianity. The board would inform all such, that they abhor the maxim equally with them which sanctions the use of any improper means to accomplish a laudable end; and they would lift up their voice, and cry aloud to all, *Sanctify the Lord God of hosts in your heart, and be ye always ready to give a Scriptural reason to every man that asketh you,* why you contribute, either by your money, your influence, your ministerial labours, or prayers, for the support of missions; and to let it be known and read of all men, that no unhallowed motive, no worldly policy, no object of political ambition, actuates you in this glorious career—this warfare against the world, the flesh, and Satan. No!—it is solely to emancipate the world from the most degrading of all slavery—the slavery of sin—that you engage in this enterprise.

To satisfy all such respecting the tendency of the means heretofore used, the board would point to the end already accomplished. Behold the savage man tamed by the transforming power of gospel truth, the white man reformed, the Indian youth instructed, the barren desert cultivated, the wigwam of the Indian, and the cabin of the white man, hitherto the abodes of ignorance, superstition, profaneness, and wretchedness, now the asylums of the distressed, in which the songs of redeeming love are heard from lips that before knew not to praise the Lord. To these experimental and practical results, let the doubting look, and believe. Then let them be asked whether this gracious work, so powerful and happy in its effects, shall cease to go forward for the want of their support. Shall these schoolhouses, in which the wild children of the desert have been educated,—these houses of worship, in which their fathers and mothers have been invited to worship the true God,—be demolished; and the fields which have been won by so much hard fighting, be left to the owls of the wilderness? Shall we thus open the mouths of blasphemers, and confirm the yet wavering in their skepticism, by enabling them in truth to say, *These men began to build, but they were not able to finish?*

Who will take on himself the tremendous responsibility to prevent the progress of gospel truth, by means of missionary labours, among those uninstructed, but immortal men of the forest? *It were better for him that a millstone were hung about*

his neck, and he drowned in the depths of the sea. Let him who dare assume this high responsibility, lift up his voice, and say to these poor savages, "You are unworthy of Christian charity. Though I profess a religion which breathes good will to man, I must tell you I have no good will for you. Though I believe in a Saviour, who is loving to every man, who died for all men, yet he has no love to you. Your souls are doomed to linger out a life of pagan barbarity, and then to descend to the regions where the fire is not quenched, and the worm dieth not." If you shrink from this responsibility, if this language chills your soul with horror, then know that you have not yet counted the cost of a determined opposition to missionary efforts.

But are not all souls equal? And if no one has strength enough to load himself with the tremendous weight of these immortal souls, where is the man who will dare to say to those of his own colour and country, "You shall not have the gospel preached to you, because you are poor, and therefore unable to contribute to its support?" Is it not one of the distinguishing marks of Messiah's kingdom, that its blessings are freely dispensed to the poor? And where shall we find a more expansive benevolence, or a more godlike munificence, than is exhibited by the society whose sole object is to send the bread of life to these poor? Were its objects to feed and pamper the depraved appetites of fallen man,—to elevate one class of men above their fellows by a partial and unequal distribution of its funds,—to maintain men in indolence, at the expense of the poor and needy,—the managers would be among the first to put a stop to its operations.—But no: it is emphatically to the poor, whether Indian or white man,—to "those who are ready to perish for lack of knowledge," that this society directs its attention,—reaching out its hand to the needy, offering a garment to the naked, a morsel of bread to the hungry, and a cup of water to him that is perishing with thirst. These are its objects, and these are to be accomplished only by a united and simultaneous co-operation of the Christian world.

It has, moreover, been whispered that this society ought not to exist, because its missionaries are paid their allowance,* while many of those who labour in the ordinary way are allowed to suffer in want and penury. While it is granted that there are persons equally deserving, because equally laborious and successful, who oc-

asionally fall short of their allowance, it is denied that this forms any valid objection against the society. Let a system be adopted equally sure in its means to accomplish its end, as might easily be done by creating the same responsibilities, and the remedy will be supplied: but shall a system, evincing the wisdom of its organization by the facility and uniformity with which it accomplishes its purposes of benevolence, be abandoned because a less perfect one exists in another department of temporal economy? Must all be doomed to penury and want, because some are already reduced to that condition? If a few are supplied by the means hereby afforded, is not the aggregate amount of misery proportionably lessened? And as the streams of charity which flow into this reservoir of mercy do not drain the fountain from whence they issue, only prepare a proper channel, and the waters will be abundantly sufficient to satisfy the thirst of all.

On the whole, the managers think they may once more confidently appeal to an enlightened and Christian community for a continuance of that support which the sacredness and importance of the cause demand.

If any, however, still doubt, let him lift up his eye, and look abroad. Let him elevate himself to that moral summit to which Christianity is designed to raise its disciples, and then let him glance over Asia, Africa, Europe, and America. What will he behold? Though he may discern here and there a ray from the Sun of righteousness streaking the tops of the mountains, it does but reveal the moral darkness which spreads a melancholy gloom through all the plains below. He may indeed, amid this vast gloom, be now and then cheered with a sight of a few solitary labourers in those vast wilds, who are endeavouring to fell the trees of the forest, and to sow the good seed of the kingdom. To them all, to whatever name they may belong, he will say, "Be of good courage, for the Lord is with you." If he espies a few well-tilled fields, smiling with ripening fruits, they only remind him of the great work that is yet to be done before these heathen are given to Christ for an inheritance, and the uttermost parts of the earth for his possession.

It does not come within the province of this report to detail the operations of other societies which are in the pursuit of similar objects by similar means: but the managers can hardly avoid, on an occasion

* It should be recollected that the authorized allowance for a missionary is the same as the allowance for a circuit preacher. See 13th art. of the constitution.

like this, to pay a passing tribute of respect to their brethren, both in Europe and America, as coadjutors in the revival of this apostolic plan of spreading the gospel. Were the object of this society only to build up a sect, without any regard to the advancement of truth and righteousness,—instead of cultivating a spirit of brotherly affection, they would throw the gauntlet, and proclaim a crusade against all others, and attempt their own exaltation at their expense. So far, however, from being actuated by motives so disparaging to the Christian character, the managers console themselves with the consciousness that their sole design is to exalt the Redeemer of sinners, to be the humble instruments of diffusing his glory, and of extending the common interests of his

kingdom among men. They therefore most cordially give the right hand of fellowship to every kindred institution which has given evidence of its desire and intention to accomplish the same grand design. The world is large enough, and alas! the moral desolation is sufficiently wide spread, to engage all hearts and all hands to cultivate its wilds, and to build up the waste places of Zion. Instead, therefore, of attempting to weaken the hands of any, they would say unto all who are thus labouring for God,—“The blessing of the Lord be upon you: we bless you in the name of the Lord;” and may he continue his blessing until “the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.”

TALLAHASSEE, HOLMES'S VALLEY, AND PEA RIVER MISSIONS.

Letter from the Rev. Josiah Evans to the corresponding secretary, dated Tallahassee, April 8, 1826.

It has been a few days more than one year since I first came to this country,—not long after which I informed you that the state of the church exhibited but a gloomy appearance in this district; and I am sorry that I cannot give a very favourable account of it at present, though I think it is somewhat more promising now than it was then. Our labours last year, though feeble, and attended with many inconveniences, were greatly blessed. At our late South Carolina conference this district was much enlarged by the addition of three more missions,—including Augustine, in Florida, and the country between that and Line creek, in Alabama; making a district of about four hundred and seventy miles in length, and one hundred and thirty in width, including upwards of sixty thousand square miles. In these bounds there are seven travelling preachers.

This country is thinly settled, and in some parts the population is so very thin that it is difficult to get at the people to form societies, or collect congregations; but the probability of an increase of population makes us labour in these scattered settlements with more encouragement than we otherwise should. Did the people of this country live on one fourth part of the country that they are now scattered over, which they might easily do, three preachers might do more than the whole of us now do, and with more ease. The principal part of the lands in this country still belong to government; and while this is the case our temporal as well as religious affairs will continue in a fluctuating state. The people do not consider themselves

settled, and consequently do not feel that interest in erecting seminaries of learning and houses for divine worship that they otherwise would, were they the owners of the soil; but I hope this difficulty will not continue long. It has already been removed in the Tallahassee mission, and there our religious affairs have improved very much for the last six months. In the city of Tallahassee we have a very good church nearly completed, and a society of about twenty-five members.

The Pea river mission is but thinly populated; but part of it embraces a very fine country indeed, and no doubt will shortly become populous. The preacher of that mission informed me that he has now eleven preaching places, and expects to establish five or six more in the bounds of that mission.

In Holmes's valley mission the settlements are more compact; but these settlements are generally some distance from each other. Some neighbourhoods are 40 miles apart, and in a wet time it will be a very difficult route; but it is an important mission, inasmuch as the people of that country are generally destitute of preaching of any kind. The preacher of that mission informed me that he had preached to people there that told him they had not heard a sermon before in ten years.

The state of our religious affairs in St. Augustine is not very pleasing. That is a place of some consequence; but we labour under the inconvenience of having no house of worship belonging to us, and are not able to build one. There has something been collected for that purpose, but not

enough to justify us in commencing to build. The health of brother Manly is so delicate that he can but seldom preach: we have therefore thought it advisable for him to travel to the north, hoping it may be the means of restoring his health, and that he in the mean while may be able to make some collections towards erecting a church in this place.

Thus I have given you a superficial account of our missions in this district; and it is only superficial: were I to descend to particulars, it would exceed the limits of

a common letter—were I to write of all our toils, difficulties, and conflicts, it would fill a small volume. Oh, the labours of a missionary! and yet, what a sweet labour it is!—What a delightful business to dispense the word of life to a hungry people! Methinks that even the angels are delighted to see it going on: yes, the inhabitants of heaven and earth are made glad by the labours of the faithful missionary. Most gladly will I therefore spend and be spent in this sacred cause.

JOSIAH EVANS.

REVIVAL OF RELIGION ON ROCKINGHAM CIRCUIT.

Letter from the Rev. William Monroe to the editors, dated March 3d, 1826.

IN looking over the numbers of the Magazine, I observe many pleasing accounts of revivals of religion in different sections of our widely extended work; and I entertain no doubt but you take a pleasure in publishing any thing on that subject which may be calculated to advance the interests of the Redeemer's kingdom.—Under these impressions I am induced to forward you an account of the state of religion on this circuit, to be inserted in your highly useful periodical, if it shall be deemed worthy of a place.

When I was appointed to this circuit in 1824, I understood that its prospects, in a religious view, were rather gloomy; and I entered on my field of labour with trembling anxiety: but God was pleased to own the labours of myself and colleague; and through the course of the year we had a gracious move at almost all our appointments around the circuit: so that at the end of the year we had an increase of about one hundred members.

When I was reappointed in 1825, my mind was harassed with many fears, which succeeding events have proved to be groundless. Through the early part of the year we had many good meetings, and seasons of refreshing from the presence of the Lord, and a few conversions and additions to the church.

Our campmeeting was appointed to commence on Thursday, the 18th of August, at Taylor's springs, where campmeetings, in almost regular succession, for ten or twelve years, had been held;—and this was understood to be the last which was ever to be held on that ground.

For the first three days it was cloudy, and rained much of the time, yet the tents were well filled;—and although but little labour could be done at the stand, still, by unremitting exertions in the tents, much good was accomplished.

On sabbath the clouds dispersed, the

congregation increased, and our prospects brightened. On Monday the sacrament of the Lord's supper was administered to several hundreds, who thus publicly obeyed the command of the Saviour, and renewed their covenant with him: but the best of the scene was still in reserve for the latter end of the feast. On Monday night the power of the Lord was displayed in a most glorious manner. The people were crying for mercy in the altar, in every part of the congregation, and in many of the tents; and before our exercise closed, it was estimated that at least forty professed to have experienced converting grace, while many old professors drank deeply from the stream which makes glad the city of God; and in the opinion of some who had attended every campmeeting held on the ground, it was the greatest night ever witnessed there.

On Tuesday morning we took our leave of each other, and bid a final adieu to that memorable place, where hundreds of precious souls had been awakened and converted to God. It was an affecting scene. Some went away weeping, under the burden of their sins; but many triumphing in the God of their salvation, and rejoicing in glorious hope of soon meeting again in the general assembly and church of the First-born. One of our sisters, who was a member of the Spring creek class, was filled, on Monday night, "unutterably full of glory and of God." She carried home with her the sacred flame, which seemed in her neighbourhood like a firebrand thrown into the midst of combustible materials. There were besides in this society several burning and shining lights, who had been long praying for the prosperity of Zion.

Early in October gracious indications of a revival were perceived, and soon the rain of grace began to descend in precious and overwhelming showers. Our congre-

gations became greatly crowded; prayer-meetings were held almost every night, and they were generally made the happy means of "bringing sinners from darkness to light, and from the power of sin and Satan to God."

Since the commencement of this revival we have admitted on trial about one hundred persons at the Spring creek meeting-house, of almost all ages and ranks in society, of whom indeed a large proportion are of a standing and character to give respectability to any society. Many who were awakened, and some who were converted, we have reason to believe, through our ministry, have joined the Presbyterians;—and others who had obtained pardoning mercy, and were not ashamed to own it, and who were disposed to attach themselves to us, have been hindered by the opposition of their parents, or other connections.

It could hardly be expected that a work

of this nature should be carried on without meeting with opposition; but we humbly trust that whatever of opposition it has met with will be overruled for good. How far human passions may mingle themselves in an apparent effort to make such seasons of mercy subserve sectarian enlargement, we presume not to say; but we have had the mortification to witness such an effort during the prevalence of this gracious revival, and have feared it might be construed into sectarian jealousy rather than Christian charity, and ultimately tend to impede the progress of the work, rather than to help it forward:—"but truth is mighty, and must prevail."

As is usual in revivals of this sort, while sinners have been brought to a clear Scriptural experience of divine grace, believers have been much quickened, and some have exulted in the possession of "perfect love." Oh, may they stand fast, and adorn their holy profession!

MOBILE MISSION.

Letter from the Rev. John R. Lambuth to the corresponding secretary of the Missionary Society, dated Mobile, Alabama, March 10, 1836.

IN compliance with my duty as a missionary, I give some account of the prospects in this mission. I know no better way than to commence with a short account of what the prospects were on my arrival, and what they are now.

The superintendents of the Mississippi conference appointed me a missionary to Mobile, and as soon as it was practicable I made my way to this place, and was kindly received by the few members of our society that reside here. This is a city of considerable importance, rapidly improving, and promising very fair, in a few years, to be the greatest place of commerce in the western states, with the exception of New-Orleans. The population is now estimated at about five thousand; and notwithstanding the magnitude of the place and number of its inhabitants, there are but 2 churches, one Catholic and one Presbyterian. A Methodist church was commenced last year, under the direction of my predecessor, brother Cook, and the frame of it raised; but the serious affliction with which this city was visited about that time stopped the progress of the church: some of the workmen died, and brother Cook, upon whom the whole business devolved, was taken from his labours and privations, to receive a missionary's reward, by the great Head of the church. He fell in the field of battle,—but he fell with all the honours of a missionary. The distress was so great at this time, that business of almost every

kind was laid aside;—and after the city was revisited by health, and the inhabitants returned to their habitations, to resume their daily avocations, the church remained untouched until my arrival. I found, upon examination, that the funds were by far too small to accomplish the object, or prepare the house for occupancy. I could not reconcile it to my feelings to stand still in this situation: I accordingly went to various persons, and solicited donations; and I had the happiness to find most of them willing to assist. Notwithstanding many of them are addicted to vice of various kinds, yet, as a general expression, I would say that they are the most liberal people that I have ever been acquainted with. In conjunction with a brother Wilson, who is a resident of this place, I engaged workmen, and have been carrying on the building for some weeks:—it is now so far advanced that I contemplate opening it the next sabbath. My time has been employed on the sabbath generally in the following manner: Between eight and nine in the morning, I preach to the sailors on board of a vessel, or on the wharf; at eleven, preach in the Presbyterian church, or hear a sermon delivered by the minister of that order; at half past three I preach to the coloured people, at the house of an old black man, and I believe much good has been done among them; at night I preach again in the Presbyterian church. The congrega-

tions are generally large and attentive, and sometimes there appears to be some feeling among the people; but it is too much like the early dew and morning cloud.—The cares of the world, and a desire for riches, often choke the good seed, and prevent it from taking deep root. I hope

that the Lord may bless the efforts that are making here to save the people, and I live in expectation of better times. It is my desire and prayer that they may be saved.—Lord, send by whom thou wilt, but send speedily!

WYANDOT MISSION.

Extract of a letter from the Rev. J. B. Finley to the editors, dated Upper Sandusky, April 21, 1826.

God is still with us in a glorious manner. On Saturday and sabbath last our quarterly meeting was held. At this meeting God poured out his Holy Spirit powerfully. An old heathen, called Sci-own-top, was brought to the knowledge and love of Christ. His abjuration of heathenism, and humble confession of his sins, were attended with a singular blessing to himself and others. At the love-feast on sabbath evening many were smitten to the floor, and cried aloud for mercy, some of whom have since found peace in believing. Although Mr. Broocke endeavoured to dismiss the meeting, such was their fervency that it lasted all night. This was the first meeting held in our new meeting-house, and God owned it as his house by filling it with his awful and glorious presence. Thirteen joined the class as probationers. On Monday morning, while sister Hix was preparing breakfast for those who had lodged with the family, she suddenly broke the silence in praise to God for his goodness, and the gracious work went on all that day. Oh, the loving-kindness of our heavenly Father!

For the encouragement of your most useful and benevolent society, I give the

following brief account of the progress and present state of the work of God among this people, taken from our church records. In January, 1821, the first class was formed. Since that time 292 have been received on trial, 250 of whom now remain on our class papers—16 have died, I trust in the Lord—and 26 have been expelled, dropped, and have moved away. The 250 now in the church are divided into ten classes, each having a leader of its own. There are four licensed exhorters, godly and zealous men, moving regularly in a circuit among their brethren, and are doing much good. They all manifest a disposition to improve in the arts of civilized life; and as religion increases among them, so do industry, cleanliness, and all the fruits of good living. There are on our school list the names of 65 children, most of whom are now regular attendants, are doing well, learning the English language, and other useful knowledge. Indeed, I have no doubt, if these people are not disturbed by factions, but are left to pursue the course they have begun, "the whole lump will be leavened." Their improvement in every respect is very great.

PROGRESS OF RELIGION IN NEW-HAVEN.

Letter from the Rev. Heman Bangs to the editors, dated New-Haven, April 28, 1826.

You will rejoice, no doubt, as well as all the real friends of Jesus, to hear that the Lord is still carrying on his great and glorious work of saving souls in this city. Ever since the Compo campmeeting it has been gradually spreading and marching forward. Several were under religious impressions before that meeting. Two had joined class; but there the flame broke out anew, and ran with much greater rapidity. More than a dozen found the Lord, and the old members of the church were much quickened, strengthened, and stirred up to seek for an increase of faith and love; their souls "caught new fire;" they thanked God, took courage, and went on praying, weeping, and crying to God for the outpouring of his Holy Spirit;—nor did they weep and pray in vain: the Lord

Jehovah heard and answered. The little cloud continued to increase more and more. It was soon discovered that the Lord was in the camp of our Israel, by the increase of regular, attentive, and solemn hearers, both at the church and prayer-meetings. The word was not like water spilt upon the ground, but like oil poured forth—like a nail fastened in a sure place. Soon several began in earnest to inquire what they should do to be saved. They were pointed to the blood that makes the wounded whole. They were enabled to believe to the saving of their souls.—The work has been steadily going on from that time to this, and perhaps it has at no time been more promising than at present. The waters have not been as wide as they are in many revivals of religion; but they

appear to be deep, and flow on with a steady tide. Nearly seventy have been enabled to rejoice in God their Saviour. Several are now groaning for redemption in the precious blood of Jesus. Sixty-six have been received into society on probation. Several have removed, and the most of the others are endeavouring to run the race set before them with patience.

The work has been chiefly confined to the Methodist congregation. The Baptist minister informed me the other day that they had had some reviving showers, and several had professed faith in Christ. I could wish, and should rejoice, to see it spread like a mighty flame through the whole city. My cry is, "Thy kingdom come!"—that truth might prevail, light shine, and holiness triumph—error, darkness, and sin, be swept away: but we must wait for the going forth of his glorious power and grace, in the exercise of faith, prayer, patience, and diligence.

The revival has been, from the first commencement of it, of a very pleasing character—conviction for sin, strong and pungent, and a deliverance from its guilt and power into the glorious liberty of the children of God, full and clear. Most of the young disciples can refer to the time and place when and where God for Christ's sake forgave them all their sins;—and their plain, honest, and faithful testimonies have, under the influence of the Holy Spirit, melted down many a stubborn heart. We have had no wild fire, no extravagance, no strange hollowing, jumping, or screaming. Now and then we have heard a strong and bitter cry for mercy from heart-broken mourners, and a hearty shout of glory from those whom God had graciously delivered into the liberty of his dear son, with a responding amen from the people of God. I think I may say, with the utmost propriety, that the work is solid, rational, and Scriptural.

At first it was confined principally to the youth, from ten years of age to twenty-five;—(and an interesting sight indeed it is to see from thirty to forty blooming youth all happy in their God, who had turned their backs upon the vain and delusive pleasure of this world, and taken upon them the cross of the Lord Jesus—the most of them the children of pious parents, the children of many prayers and tears. Oh, let this encourage parents to pray for and instruct their children, and thus patiently wait for their conversion;) but of late several heads of families have become the happy subjects of the grace of life, and in two or three instances we have had the pleasure of seeing the man and

his wife both start at the same time to seek the salvation of their souls. One or two cases are worth recording. One, a young married man, (son of one of our elder members in this city,) and his wife, attended one of our *general* classmeetings; (we have *general* classmeetings once a month, when all the classes come together;) and hearing those who fear the Lord speak their Christian experience, were both awakened, went home, and covenanted together to set out that night to seek the Lord, and had prayers before they went to rest—a very good way to seal the engagement they had made. About two weeks after that, they both came to the children's class, which I lead at my own house. After the meeting was closed they were in deep distress, unwilling to leave the place without a blessing. Several of the good brethren being present, they knelt down side and side; they wept—they prayed—they mourned—they struggled for life: we joined them at the throne of grace, and it was not long before their mourning was turned into joy. God spoke the life-giving word: within about fifteen minutes of each other, they both entered into the kingdom of God; and they remain happy witnesses of the power of Christ to save the sinner from his sins. Another man and his wife gave up business altogether, and for two days and two nights fasted, wept, and prayed before the Lord, until the strength of Israel came to their deliverance, and they are now running the race of faith with patience.

Our love-feast on Wednesday evening, April 12th, was truly an interesting and a soul-refreshing season. The people of God were much alive, and spoke with life and power: every heart seemed to melt before the divine presence. Several were present who had never before been in a love-feast: it was new to them, but the Lord reached their hearts. More than a dozen rose at the close of the meeting to desire the prayers of the Christians. One young lady, who had been for some time serious, was deeply affected, and at the close began to cry with all her might for the Saviour of sinners to come to her deliverance, and refused to be comforted, or to leave the place, until she should find him of whom Moses and the prophets did write. We joined her in prayer: God heard and answered, and gave her the desire of her heart; her night of gloom was turned into joyous day; she arose, and praised the God of mercy for his pardoning love, which he had so graciously shed abroad in her heart, and she is now going on with the rest of the happy company to mount Zion.

I feel that we have abundant cause to bless and praise the Lord for his goodness unto us. I received my appointment last spring reluctantly, and entered upon the duties of my charge with trembling. Being in a good degree sensible of the difficulties and importance of this station, I lifted up my heart to God, and endeavoured to put my whole trust and confidence in him; and since I have been here I have endeavoured to know nothing but Jesus Christ, and him crucified—to know no man after the flesh. From the first, I intended, by God's assistance, that my speech and my preaching should not be according to the wisdom of this world, but in demonstration of the Spirit and of power; "that the faith" of those that believe "should not stand in the wisdom of men, but in the power of God." I have endeavoured, according to the best of my ability to be perspicuous, pointed, and practical. The depravity of the human heart, and wickedness of life flowing from that depravity; the universal atonement; the grand provision made for the salvation of all men by that atonement; the necessity and efficiency of the Holy Spirit in the work of salvation; the absolute necessity of repentance; justification by faith; the direct witness of the Spirit, and knowledge of sins forgiven; sanctification, or holiness of heart and life; with a diligent use of all the means of grace and ordinances of the Lord's house, have been the subjects generally enlarged upon in the pulpit: but our class and prayer-meetings have been abundantly blessed of God to the good of precious souls.

The young disciples have experienced great benefit from being put immediately into class, and constantly attending on the

means of grace. The cry of "Wait, wait! don't be in a hurry about joining," and a thousand such like things said by our enemies, have been proved to be needless and false alarms. How perfectly absurd to wait several weeks or months, to see whether the child will live or not, before they give it food and nourishment! Why not take good care of young converts, as well as young children?—introduce them immediately into the family of the faithful, as probationers?—feed them with the sincere milk of the word, that they may grow thereby? When they have once made up their minds to seek the Lord, they have counted the cost:—the covenant is then made between them and their God. Now why not give them all the help you can? Exhort them to use diligently all the means of grace, and so press forward towards the mark for the prize. I fear many who have been converted have gone back, for the want of proper attention and pastoral care. Our manner of admitting persons first into class as probationers is the best that I am acquainted with. This gives them a trial.

At present I may say, to the praise and glory of God, that the station is in a prosperous state, both as to temporals and spirituals; yet there is room for improvement. We have not half grace enough, and we beg your prayers for the prosperity of Zion's cause, in this part of the work.—You know the difficulties Methodism has to contend with in this country;—but I believe it to be God's work, and it must, it will prevail.

I have the honour of subscribing myself your unworthy but affectionate brother in the kingdom and patience of Jesus.

H. BANGS.

LOWER CHEROKEE MISSION.

Extract of a letter from the Rev. Ambrose F. Driskill, dated May 16, 1826.

REV. AND DEAR BRETHREN,—Having passed a few months in the station to which I am appointed for the present Conference year, I deem it expedient to transmit to you, a concise narration of the state of the work within the bounds of this Mission.

When I arrived here on the 28th of November last, I found the classes committed to my care, in a prosperous state; and it is with pleasure, and I hope gratitude to God, that I can say since my arrival, the cause of the Redeemer has been advancing. Almost every meeting we have had has been attended with visible displays of the power of the Most High. Sinners who were impenitent, and in the broad way to

destruction, have become penitent, sought for pardon, and felt, if I may judge from appearance, the virtue of atoning blood, while the children of God have been enabled to rejoice with joy inexpressible, and give glory to His name. The prospect of success is still good.

The first quarterly meeting for the current year at this station, was held on the 25th and 26th of February, at which we had a refreshing season. The Rev. Wm. M'Mahon, the superintendent of the Cherokee missions, presided on the occasion. The people manifested considerable solicitude for instruction; and the word spoken by the ambassadors of Christ, was evidently accompanied by the energy

of the Holy Ghost; for during the meeting the cries of the penitent, and shouts of the Christians were not unfrequently heard: but on Sunday evening particularly, the power of God seemed to rest on the congregation in an extraordinary manner. One professed to find peace with God through Christ at this meeting. Nine joined our church, and the ordinance of baptism was administered to eleven.

On the 13th and 14th of this instant, a two days' meeting was held in this Mission. The Rev. R. Neely, travelling missionary in this nation, having made the appointment, attended, with others. The congregations were large, attentive, and serious: and I doubt not that He who said to his apostles, "Go ye, therefore, and teach all nations,—and lo, I am with you alway even unto the end of the world," stood by his servants while they endeavoured to teach this people the will of God, and the way to heaven. A con-

siderable number distinguished themselves as mourners by coming forward and prostrating themselves in the presence of the Almighty, as an evidence of their desire that the people of God should unite with them in sending their petitions to the Governor of the universe in their behalf, and seven were added to the church.

I will now take the liberty to give you a short account of the state of the school at this place. It is not altogether so large at present as I wish, owing to the impracticability of procuring boarding for many that desire to attend school; but I expect it will be enlarged shortly. The pupils progress rapidly in their different studies, which are spelling, reading, writing, arithmetic, and English grammar. Several of the students are members of our church, and profess to know God in the pardon of their sins.

I am yours in the bonds of the peaceful gospel of Christ,

ANDREW F. DRISKILL.

OBITUARY.

For the Methodist Magazine.

DEAR BRETHREN,—If you think the following account of the last illness and death of one of our friends, worthy a place in the Magazine, you will oblige many of the people of this charge, by inserting it.

WM. RYLAND.

Washington City, June 9th, 1826.

MRS. MARGARET CROSSFIELD was born about the year 1731, and for many years continued one of the gayest of the gay, and, until brought to experience affliction, had scarcely a thought of God. A few years ago she was awakened to a sense of her sinful state, under the preaching of the gospel. Such was the anguish of her mind that it affected her health and spirits. Two physicians were employed to attend her, but to little effect; they considering her indisposition altogether nervous, having no idea that it proceeded from a troubled spirit. She continued in this way for many months, weary and heavy-laden. One evening she returned from preaching, and retired to rest; but unable to sleep, she arose and went to prayer, and continued in this exercise nearly the whole of the night. Towards day these words of the hymn were presented to her mind, "Wrestling I will not let Thee go, till I Thy name and nature know." She made this determination her own, and no sooner was it formed, than the Lord spoke peace to her soul, shed abroad his love in her heart, and she rose and gave glory to God. From this period all things became new, and although she met with

considerable opposition, she boldly confessed the Lord Jesus, and continued to confess him unto the end of life. Her diligence in the discharge of her religious duties was truly admirable: no weather prevented her attendance on the ordinances of God's house; we never saw her seat empty when she was able to fill it; and the class-book shows how highly she prized that important means of grace, and reproves those who are in the habit of neglecting it. To read and study the word of God, was the delight of her soul; and her whole life seems to have been a scene of devotion to God.

About eight months since she was afflicted with a cancer, which confined her for nearly six months. It was during this grievous affliction, that her patience and submission shone with extraordinary lustre; under the most excruciating agonies, her friends do not recollect ever to have heard a murmur escape her lips. For some considerable time, the thought of leaving her children pressed sorely upon her mind; but grace enabled her to resign them to God, and for weeks I never heard her mention them, except to request me to pray for them, and for their father. A

few days before her departure, she asked me, if there was any promise that she could claim for her offspring? I told her, the promises were to her and to her children; she said it was enough, appeared perfectly satisfied, and I do not remember that she ever mentioned them again. Two nights before her death, her pain became so violent, that she made an attempt to pull the bandage from her breast; her sister begged her to desist, which she immediately did, and, as she gazed on the cancer, addressed herself thus, "be still, and know that I am God;" then sung, "Who is like Jesus, Hallelujah, love and serve the Lord." The last time the physician visited her, she asked him if she was dying, and how long he thought she would live? He gave her to understand that she would soon be out of her pain. As I approached her bed she enquired of me: I told her a few hours would put an end to her sufferings; upon which she exclaimed, "Praise the Lord, O my soul, and all within me bless his holy name." A day before her death, as I approached her, she stretched forth her hand and began to sing, "I have chosen Jesus for my friend, He'll be my Saviour to the end." While singing, "Why should we start and fear to die," &c, she praised God that she was not afraid to die. She would often

say, now if my Jesus would say, "it is enough, come up higher." Looking at her pale, and clay cold hand and fingers, she smiled and repeated, "Ah lovely appearance of death, what sight upon earth is so fair." The day before she died, a gentleman connected with the family, came to see her, to whom she extended her hand, and after exhorting him affectionately, observed, "Jesus can make a dying bed, feel soft as downy pillows are." The last time I saw our deceased friend, was on the 31st ult. about half an hour before her death, when she could scarcely speak so as to be understood, though perfectly in her senses. After giving her a few of the promises for her encouragement, I observed, that though she might not be able to speak, she could let us know the happy state of her mind, by raising her hand in token of triumph; immediately her hand was raised, and, at the same time her tongue uttered, Glory, Glory, Glory. We sung, "Children of the heavenly King," &c, and at the last verse to our astonishment, she joined with us, singing, "Lord, obediently we'll go," &c. I left her, and a few minutes after, her happy soul was released from wo, and doubtless, crowned with never-fading bliss. Blessed are the dead who die in the Lord.

DEATH OF THE REV. PHILIP BRUCE.

Extract of a letter from the Rev. Robt. Payne, dated Nashville, Ten., May 17, 1826.

DEAR BRETHREN,—I am just now informed by letter from my father, of the death of one who for a number of years has been one of the brightest ornaments and most useful ministers of our Church. *The Rev. Philip Bruce is dead.* He had, for some time past, been a superannuated member of the Virginia Conference, and had been an *itinerant* more than *forty years*. He died at the residence of his brother, Joel Bruce, in Giles county of this state. In the short notice given me of his death, it is briefly stated, that "he was perfectly resigned, and said, he never had such

clear views in his life: for a whole night he could not sleep for joy; and the Lord was with him, and blessed him mightily." Thus died father Bruce: a better man, a brighter example of ministerial simplicity, purity, and devotedness to the cause of God, or a more evangelical and successful preacher, I have never seen, and expect never to see on earth.

Brother T. L. Douglass and myself, are requested to attend his funeral, and you will doubtless be furnished with a more enlarged obituary notice of our venerable father.

POETRY.

From the European Magazine.

THE ORPHAN BOY.

Alas! I am an orphan boy,
With nought on earth to cheer my heart—
No father's love, no mother's joy,
Nor kin nor kind to take my part.
My lodging is the cold, cold ground;
I eat the bread of charity;
And when the kiss of love goes round,
There is no Kiss, alas! for me.

Yet once I had a father dear;
A mother, too, I wont to prize—
With ready hand to wipe the tear,
If chanced the transient tear to rise:
But cause of tears was rarely found,
For all my heart was youthful glee;
And when the kiss of love went round,
How sweet a kiss there was for me!

But ah! there came a war, they say:—
 What is a war?—I cannot tell:—
 The drums and fifes did sweetly play,
 And loudly rang our village bell.
 In truth, it was a pretty sound,
 I thought; nor could I thence foresee,
 That when the kiss of love went round,
 There soon would be no kiss for me.

A scarlet coat my father took,
 And sword as bright as bright could be;
 And feathers that so gaily look,
 All in a shining cap had he.
 Then how my little heart did bound!
 Alas! I thought it fine to see;
 Nor dreamt that, when the kiss went round,
 There soon would be no kiss for me.

At length the bell again did ring:—
 There was a victory, they said:
 'T was what my father said he'd bring—
 But ah! it brought my father dead!

My mother shriek'd—her heart was wo;
 She clasp'd me to her trembling knee:—
 Oh God! that you may never know
 How wild a kiss she gave to me!

But once again—but once again
 These lips a mother's kisses felt:
 That once again—that once again—
 The tale a heart of stone would melt!
 'T was when upon her deathbed laid,—
 (Oh, gracious God! that sight to see!)—
 "My child, my child," she feebly said,
 And gave a parting kiss to me.

So now I am an orphan boy,
 With nought below my heart to cheer:
 No mother's love, no father's joy,
 Nor kin nor kind to wipe the tear.
 My lodging is the cold, cold ground;
 I eat the bread of charity;
 And when the kiss of love goes round,
 There is, alas! no kiss for me.

NAAMAN'S PRIDE AND FOLLY.

By Bernard Barton.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" 2 Kings v, 12.

Thus arrogant, and thus absurd,
 Was he who then the prophet heard:
 We blame his language;—are not we
 As foolish and as proud as he?

A fountain is unseal'd to save
 Of virtue passing Jordan's wave,
 Beyond Bethesda's healing spring,
 Though ruffled by an angel's wing.

There might we, in this gospel day,
 Wash all our leprosy away,
 Cleanse from our spirits every stain,
 And more than child-like whiteness gain.

But faith is low, and pride is high:
 We view that fount with doubting eye,

And choose, with proud and angry tone,
 Abanas and Pharpars of our own.

Oh thou, whose love that fount unseal'd,
 By which alone we can be heal'd,
 Strengthen our faith, subdue our pride,
 Nor let our leprosy abide.

As then by Jordan's hallow'd brim
 The leper's followers strove with him,
 Beside thy holier fountain now
 Our spirits in subjection bow.

Teach us in simple faith to prove
 The power of thy redeeming love;
 That, like the Syrian, we may see,
 And own there is no God like thee.

From the Philadelphia Recorder.

SINCE O'ER THY FOOTSTOOL.

Since o'er thy footstool here below
 Such beauteous gems are strown,
 Oh, what magnificence must glow,
 My God, about thy throne!
 So brilliant here these drops of light!
 There the full ocean rolls how bright!

If night's blue curtain of the sky,
 With thousand stars inwrought,—
 Hung, like some royal canopy,
 With glittering diamonds fraught,—
 Be, Lord, thy temple's outer veil,
 What glory round the shrine must dwell!

The dazzling sun, at noontide hour,
 Forth from his flaming vase,
 Flinging o'er earth the golden shower,
 Till vale and mountain blaze,
 But shows, oh Lord, one beam of thine:—
 What, then, the day where thou dost shine!

Ah! how shall these dim eyes endure
 That noon of living rays;
 Or how my spirit, so impure,
 Upon thy brightness gaze?
 Anoint, oh Lord, anoint my sight,
 And robe me for that world of light. X.X.X